

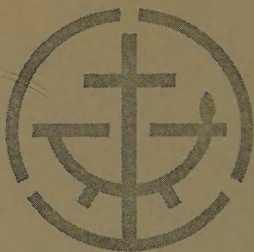
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THE ESSENES.

A BRIEF HISTORICAL REVIEW OF THE

ORIGIN, TRADITIONS AND PRINCIPLES OF THE ORDER.

COMPILED FROM THE RECORDS OF THE LITERARY AND PHILOSOPHICAL
SOCIETY OF LIVERPOOL, AND THE SACRED HISTORY OF OAHSPÉ,

FOR THE

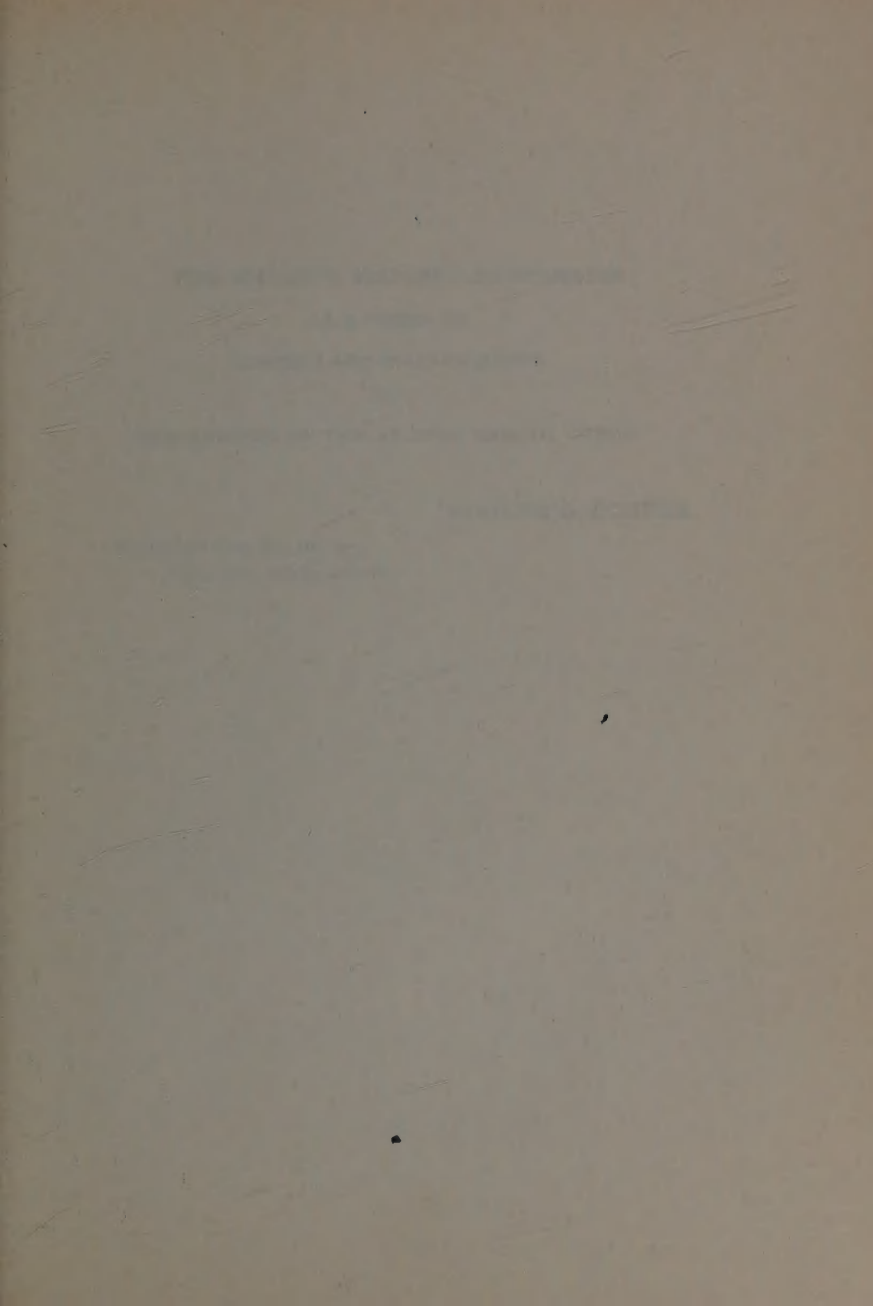
AMERICAN MEMBERSHIP OF THE ORDER,

BY

ADOLPH S. SCHUTZ.

OCCULT RESEARCH PRESS

117 FOURTH AVENUE
NEW YORK 3, N. Y.



THIS VOLUME IS FRATERNALLY DEDICATED
AS A TOKEN OF
RESPECT AND THANKFULNESS
TO
THE KNIGHTS OF THE ANCIENT ESSENIC ORDER.

ADOLPH S. SCHUTZ.

CRESCENT SENATE, No. 375,
Worcester, Massachusetts.

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THE ESSENCE

A NEW METHOD OF TEACHING

ORIGIN, TRADITIONS AND PRINCIPLES

OF THE ORDER

OF THE ORDER OF THE SAPHROGRAPH

THE ORDER

AMERICAN MEMBERSHIP OF THE ORDER

ADOLPH A. SCHULTZ

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PREFACE.

WHEN I began a cursory reading of the history of the Knights of the Ancient Essenic Order, it was chiefly for my own information and improvement, but the study so grew upon me that I came to the conclusion that this was a purely selfish undertaking. I therefore enlarged my purposes so that while I was instructing myself I might preserve the results of my research for the benefit of my fellow men. Hence I offer you the contents of this volume, consisting of an historical sketch derived from the early historical ■■■ and both ancient and modern literature, the discussion of the principles and objects of the Order, and such words of cheer and encouragement ■■ may seem pertinent to the subject.

Therefore, in presenting this volume to the reader after painstaking research, I have been able to give to the brotherhood, and others, a concise history of the Essenes, chiefly compiled from a rare work by C. D. Ginsburg, LL. D., and supplemented by selections from the sacred history of *Oahspe*. The writer of this remarkable history does not affix his name to it for the reason, as he claims, that it was dictated by an unseen power which simply made use of him ■■■ medium of expression. However this may be, it is very wisely remarked in Book of Discipline, Chapter xiv 2, of *Oahspe*, "Since no man can acquire knowledge for another, but each and all must acquire for themselves, thou shalt dispose of whatever is before thee in thine own way." Thus leaving you to your own reflection, I am,

Fraternally yours, in U. T. and C.,

ADOLPH S. SCHUTZ.

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CHAPTER I.

IT is very surprising that the Essenes, whose exemplary virtues elicited the unbounded admiration of even the Greeks and Romans, and whose doctrines and practices contributed so materially to the spread of Christianity, should be so little known among intelligent Christians. The current information upon this remarkable sect or order of Judaism, to be found in ecclesiastical histories and cyclopedias, is derived from the short notices of Philo, Pliny, Josephus, Solinus, Porphyry, Epiphanius and Eusebius. These seven witnesses—of whom the first and third are Jewish philosophers, the second, fourth and fifth heathen writers, and the last two Christian church historians—are all who, until within a very recent period, have been subpœnaed before the tribunal of public opinion, to give evidence as to the character of these very much misunderstood and neglected Essenes.

Not only is this combined testimony insufficient, but it is too much tainted with the peculiar dogmas of the respective witnesses, to furnish the general reader with an unbiased notion of the character and doctrines of this ancient sect. Philo and Josephus, writing in Greek and in apology for their Jewish brethren, were too anxious to represent to the Greeks and Romans every phase and sect of Judaism, as corresponding to the different systems of Greek and Roman philosophy. Pliny, Solinus and Porphyry, again, betray too great an ignorance of the inward workings of the Jewish religion, and too much prejudice against the Jews; whilst Epiphanius draws upon his imagination, and Eusebius simply copies the account of Philo, with the well known patristic

* *ESSENES, (Asaya), "PHYSICIANS."*

pen. Nor can the modern description of the Essenes, as given in the histories of the church and the popular cyclopedias, be always relied upon when they profess to give the results of the aforementioned garbled scraps of ancient information; since the writers are either too much afraid of, or too much pleased with, the marked resemblance between some of their doctrines and practices of Christianity and Essenism. Hence those who style themselves the true evangelical Christians are very anxious to destroy every appearance of affinity between Essenism and Christianity, lest it should be said that the one gave rise to the other; while those who are termed Rationalists multiply and magnify every feature of resemblance, in order to show that Christianity is nothing but a development of Essenism—so that the poor Essenes are crucified between the two.

My design is to give an impartial statement of the doctrines and practices of the Essenes; to show their rise and progress, their relationship to both Judaism and Christianity, their numbers and localities, and to trace the most probable signification of their name.

To do this I not only appeal to these seven witnesses, but to the information upon this subject scattered throughout Midrashim and the Talmud. To avoid the charge of partiality, as well as to enable you to test my conclusions, I have collected all that the ancients have written on this subject, and append the whole account that Philo, Pliny, Josephus, Solinus, Porphyry, Epiphanius, Eusebius and Oahspe give of the Essenes, with criticisms of modern writers.

The cardinal doctrines and practices of this sect are as follows: They regarded the inspired Law of Jehovih with the utmost veneration. In fact, their adhesion to it was such that they were led thereby to pay the greatest homage to Moses, the lawgiver, and to visit with capital punishment any one of the brotherhood who blasphemed his name.

The highest aim of their life was to become the temples of the Great Spirit, that they might prophesy, perform miraculous cures, and, like Elias, be the forerunners of the Messiah. This they regarded as the last stage of perfection, which could only be reached by gradual growth in holiness, brought about by strictly observing the commandments and the Levitical laws of purity contained in the Pentateuch, mortifying the flesh and the lusts thereof, and being meek and lowly in spirit, inasmuch as this would bring them into closer communion with him who is the Holy one of Israel. This earnest desire to avoid everything which involved profanity in the slightest degree, and which might interpose between them and Jehovih, made them abstain from using oaths, because they regarded the invocation, in swearing, of heaven or the heavenly throne, or anything which represents Jehovih's glory, as a desecration. Their communication was yea, yea; nay, nay; whatsoever was more than these came of evil.

Their strictness in enforcing the observance of the rigid Mosaic laws of Levitical purity, which were afterwards amplified and rendered still more rigid by traditional explanation,¹ ultimately compelled the Essenes to withdraw themselves altogether from the society of their Jewish brethren, to form a separate community, and to live apart from the world, since contact with any one who did not practice

¹ According to tradition there were four degrees of purity. 1. The ordinary purity required of every worshipper in the temple (טהרת חולין). 2. The higher degree of purity necessary for eating of the heave-offering (טהרת תרומה). 3. The still higher degree requisite for partaking of the sacrifices (טהרת הקורש), and 4. The degree of purity required of those who sprinkle the water absolving from sin (טהרת משאת). Each degree of purity required a greater separation from the impurities described in Leviticus xi, 24; xv, 28. These impure subjects were termed the *fathers of impurity*; that which was touched by them was designated the *first generation of impurity*; what was touched by this again, ■■■ called the *second generation of impurity*; and so on. Now heave-offerings—the second degree of holiness—became impure when touched by the *third generation*; the flesh of sacrifices—the third degree of holiness—when coming in contact with

these laws, or with anything belonging to such an one, rendered them impure. This fear of coming in contact with that which is impure, as well as the desire not to be hindered in their spiritual communion with their Creator, also made the Essenes abstain from marriage; inasmuch as women, according to their law, are subject to perpetual pollutions in menstrum and child-birth (compare Lev. xii, 1-8; xv, 19-31), and as going to one's wife, even under ordinary circumstances, is regarded as defiling (*vide infra*, p. 45, note 19). There were, however, some weak brethren who could not be like the angels in heaven, neither marrying or being given in marriage; these were allowed to take wives, but they could never advance to the highest orders of the brotherhood, and had, moreover, to observe laws specially enacted for married brethren and sisters.

Here, in their separation from the Jewish nation, whatever any one of them possessed was deposited in the general treasury, from which the wants of the whole community alike were supplied by stewards appointed by the whole brotherhood; so that they had all things in common. There were no distinctions among them, such as the rich and poor, masters and servants; they called no one master upon earth, but all ministered to the wants of one another. They lived peaceably with all men, reprobated slavery and war, and would not even manufacture any martial instruments whatever, however great the temptation or fear might be. They were governed by a president, who was elected by the whole

the fourth generation and so on. These degrees of purity had even to be separated from each other; because the lower degree was, in respect to the higher one, regarded as impure, and any one who lived according to a higher degree of purity became impure by touching one who lived according to a lower degree, and could only regain his purity by lustrations (טְבִילָה). The first degree was obligatory upon every one, the other grades were voluntary. Before partaking of the heave-offering, the washing of hands was required; and before eating of the flesh of sacrifices, immersion of the whole body was required.—*Comp. Babylonian Talmud, Tract Chagiga*, 18 b.

body, and who also acted as the judge of the community. Trials were conducted by juries, composed, not ■■ our juries are, of twelve persons, but by ■ majority of the community, or of at least a hundred members, who had to be unanimous in their verdict. The brother who was found guilty of walking disorderly was excommunicated, yet he was not regarded as an enemy, but was admonished as a brother, and received back after due repentance.

As it was contrary to the laws of Levitical purity to buy anything from one who did not practice those laws, the Essenes had to raise the supplies for all their wants among themselves. In this they experienced no difficulty, as their food and raiment were most simple and very self-denying, and as each one of the community willingly took his share of work in the department in which he most excelled. Some were engaged in tilling the ground, some in tending flocks and rearing bees, some in preparing food, some in making articles of dress, some in healing the sick, and some instructing the young; while all of them devoted certain hours to studying the mysteries of nature and revelation, and of the celestial hierarchy. They always rose before the sun, and never talked about any worldly matters till they had all assembled, and with their faces turned toward the sun, offered up their national hymn of praise (לְאֵרֶץ הַמֶּאֱוֵר) for the renewal of the light of day. This done, every one betook himself to his work, according to the direction of the overseers, and remained at it till the fifth hour (or eleven o'clock A. M.), when the labor of the forenoon regularly terminated. All of them again assembled, had a baptism in cold water, put on their white garments, a symbol of purity, and then made their way to the refectory, which they entered with as much solemnity as if it were the temple. The meal was a common one; and each member took his seat according to the order of age. Those of the brethren

who were the bakers and cooks then placed before each one a little loaf of bread and a dish of the most simple food, consisting chiefly of vegetables, as they ate no animal flesh, and the repast commenced after the Sarcedos had invoked Jehovah's blessing upon it. A mysterious silence was observed during the meal, which had the character of a sacrament, and may have been designed as a substitute for the sacrifices which they refused to offer in the temple. The Sarcedos concluded it by offering thanks to the Bountiful Supplier of all our wants, which was the signal of dismissal. Hereupon all withdrew, put off their white and sacred garments, and dressed themselves in their working clothes, resumed their several employments which they had to do according to the directions of the overseers till the evening, when they assembled again to partake of a common meal. But, though everything was done under the directions of the overseers, and the Essenes had even to receive their presents through the stewards, yet in two things they were at perfect liberty to act as they pleased, viz., they could relieve the distressed with as much money as they thought proper, and manifest their compassion for those who were not of the brotherhood as much as they liked, and whenever they liked. Such was their manner of life during the week days.

The Sabbath they observed with the utmost rigor; and regarded even the removal of a vessel as labor, and a desecration of this holy day. On this day they took special care not to be guilty of forsaking the assembling of themselves in the manner of some is. Ten persons constituted a complete and legal number for divine worship in the synagogue, and in the presence of such an assembly an Essene would never spit, nor would he at any time spit to his right hand. In the synagogue, as at meals, each one took his seat according to age, in becoming attire.

They had no ordained ministers, whose exclusive right it

was to conduct the services; any one that liked took up the Scriptures and read them, while another, who had much experience in spiritual matters, expounded what was read. The distinctive ordinances of the brotherhood, as well as the mysteries connected with the Tetragrammaton and the angelic worlds were the prominent topics of Sabbatic instruction. Every investigation into the causes of the phenomena of mind and matter was strictly forbidden, because the study of logic and metaphysics was regarded as injurious to a devotional life.

Celibacy being the rule of the Essenes, the ranks of the brotherhood had to be filled up with recruits from the Jewish community at large. They preferred taking children, whom they educated most carefully and taught the practices of the Order, believing that of such the kingdom of heaven is best made up. Every grown up candidate (ὁ ζηλωτής) had to pass through a novitiate of two stages, which extended over three years, before he could be finally admitted to the Order. Upon entering the first stage, which lasted twelve months, the novice (νεοσύστατος) had to cast all his possessions into the common treasury. He then received a copy of the regulations of the brotherhood (δίαταγαν τοῦ τάγματος), as well as a spade (σκαλὶς ἀξινάριον=יִתְרִי), to bury the excrement, (comp. Deut. xxiii, 12-14), an apron (περίξωμα=יִרְיוֹן), used at the lustrations, and a white robe (λευκὴν ἐσθῆτα=בגד לבן) to put on at meals, being the symbols of purity. During the whole of this period he was an outsider, and was not admitted to the common meals, yet he had to observe some of the ascetic rules of the Society. If, at the close of this stage, the community found that he had properly acquitted himself during the probationary year, the novice was admitted to the second stage, which lasted two years, and was called an *approacher* (προσίων ἔγγιον). During the period, which lasted two years, he was admitted to a closer fellowship

with the brotherhood, and shared in their lustral rites (καθαρώτερον πρὸς τῶν ἀγνείαν ὑδάτων μεταλαμβάνει), but still was not admitted to the common meals (εἰς τὰς συμβιώσεις), nor to any office. If he passed satisfactorily through the second stage of probation, the *approacher* became ■■ associate, or ■ full member of the society (ὁμιλητὴς, ὃς εἰς τὸν ὄμιλον ἐγκρίνεται = חֲבֵר), when he was received into the brotherhood and partook of the common meal (συμβιωτῆς).

Before, however, he was made a *homiletes*, or finally admitted into close fellowship, he had to bind himself by ■ most solemn oath (this being the only occasion on which the Essenes used an oath) to observe three things. 1. *Love to Jehovih*. 2. *Merciful justice to all men*; especially to honor nobody as master, to avoid the wicked, to help the righteous, to be faithful to every man, and especially to rulers (τοῖς κρατοῦσιν), for without Jehovih no one comes to be ruler. And 3. *Purity of character*, which implied humility, love of truth, hatred of falsehood, strict secrecy towards outsiders, so as not to divulge the secret doctrines (μυστήρια) to any one, and perfect openness with the members of the Order, and finally, careful to preserve the books belonging to their sect (τὰ τῆς αἵρέσεως αὐτῶν βιβλία), and the names of the angels² (τὰ τῶν ἀγγέλων ὀνόματα) or the mysteries connected with the *Tetragrammaton* (שם המפורש) and the other names of Jehovih and the angels comprised in the theosophy, (מַעֲשֵׂה מַדְבָּחָה) as well as with the cosmogony (בְּרֵאשִׁית מַעֲשֵׂה) which also played so important a part among the Jewish mystics and the Kabalists.

The three sections consisting of candidate (ὁ ἐλθὼν), approacher (πῆροσιὼν ἑγγιον), and associate (ὁμιλητὴς, ὃς εἰς τὸν ὄμιλον ἐγκρίνεται), were subdivided into four orders, distinguished from each other by superior holiness. So marked

² These names can be found in Oahspe, a few of which will be seen in the two Oahspe selections at the end of this volume.

and serious were these distinctions, that if one belonging to a higher degree of purity touched one who belonged to a lower order, *i. e.*, if one of the fourth or highest order came in contact with one of the third or lower order, or if one of the third touched one of the second order, or if one of the second order touched one of the first or lowest order, he immediately became impure, and could only regain his purity by lustrations. From the beginning of the novitiate to the achievement of the highest spiritual state, there were *eight* different stages which marked the gradual growth in holiness. Thus, being accepted as a novice and obtaining *the apron* (זריון—τερίζωμα), the symbol of purity, he attained (1) to the state of *outward* or *bodily* purity by baptisms (נקיות זריונות מביאה לידי). From this state of bodily purity he progressed (2) to that stage which imposed abstinence from connubial intercourse (נקיות מביאה לידי פרישות), or to that degree of holiness which enabled them to practice celibacy. Having succeeded in mortifying the flesh in this respect, he advanced (3) to the stage of *inward* or *spiritual* purity (פרישות מביאה לידי טהרה). From this stage again he advanced (4) to that which required the banishing of all anger and malice, and the cultivation of a meek and lowly spirit (טהרה מביאה לידי ענוה). This led him (5) to the culminating point of holiness (ענוה מביאה לידי חסידות). Upon this summit of holiness he became (6) the temple of the Great Spirit, and could prophesy (מביה לידי רהק חסידות). Thence again he advanced (7) to that stage in which he was enabled to perform miraculous cures, and raise the dead (רוח הקדש לידי תההמ). And finally he attained (8) to the position of Elias, the forerunner of the Messiah (תההמ לידי אליהו).

The earnestness and determination of these Essenes to advance to the highest state of holiness, were seen in their self-denying and god-like lives; and it may fairly be questioned

whether any religious system has ever produced such a community of saints. Their absolute confidence in Jehovah and resignation to the dealings of Providence; their uniformly holy and unselfish life; their unbounded love of virtue, and utter contempt for worldly fame, riches or pleasure; their industry, temperance, modesty and simplicity of life; their contentment of mind and cheerfulness of temper; their love of order and abhorrence of even the semblance of falsehood; their benevolence and philanthropy; their love for the brethren, and their following peace with all men; their hatred of slavery and war; their tender regard for children, and reverence and anxious care for the aged; their attendance on the sick, and readiness to relieve the distressed; their humility and magnanimity; their firmness of character and power to subdue their passions; their heroic endurance under the most agonizing sufferings for righteousness' sake; and their cheerfully looking forward to death, as releasing their immortal souls from the bonds of the body to be forever in a state of bliss with their Creator—have hardly found a parallel in the history of mankind. No wonder that Jews, of different sects, Greeks and Romans, Christian church historians, and heathen writers have been alike constrained to lavish the most unqualified praise on this holy brotherhood. It seems that Jesus, who illustrated simplicity and innocence of character by the little child which he took in his arms, also showed what is required for a holy life, in the Sermon on the Mount, by a description of the Essenes. So remarkably does this brotherhood exemplify the lessons which Christ propounds in Matt. chap. v, etc.

This leads us to consider the question about the origin of the brotherhood, and their relationship to Judaism and Christianity. The assertion of Josephus that they "lived the same kind of life which among the Greeks has been ordered by Pythagoras" (*vide infra*, p. 57, § 4), has led

~~some~~ writers to believe that Essenism is the offspring of Pythagorism. The most able champion for this view is Zeller, the author of the celebrated *History of Philosophy*. He maintains⁸ "that Essenism, at least as we know it from Philo and Josephus, has, in its essence, originated under Greek and especially Pythagorean influences," and tries to support his conclusion by the following summary of the supposed resemblances between Neo-Pythagorism and Essenism: (1) "Both strive to attain to superior holiness by an ascetic life. (2) Both repudiate animal sacrifices, the eating of animal food, wine and marriage. (3) Both of them are, however, not quite agreed among themselves on the latter point; for on both sides there are some who recommend marriage, but restrict connubial intercourse to procreation. (4) Moreover, both demand simplicity of life. (5) Both refrain from warm baths. (6) Both wear white garments, especially at dinner. (7) Both lay the greatest value upon their purification and eschew everything unclean. (8) Both prohibit oaths, because a pious ~~man~~ does not need them. (9) Both find their social ideals in institutions which it is true were only realized by the Essenes, and in living together with perfect community of goods and unconditional subordination of individuals to their overseers. (10) Both insist on strict secrecy about their schools. (11) Both like symbolic representation of their doctrines. (12) Both support themselves on an allegorical interpretation of ancient traditions, whose authority they recognize. (13) Both worship higher powers in the elements, and pray to the rising sun. (14) Both seek to keep everything unclean from their sight, and for this reason have peculiar prescriptions about the discharge of the duties of nature. (15) Both cultivate the belief in intermediate

⁸ *Geschichte der Philosophie*, vol. iii, part ii, p. 583 ff.

beings between the Great Spirit and the world. (16) Both devote themselves to magic arts. (17) Both regard above all things the gift of prophecy as the highest fruit of wisdom and piety, and both boast to possess this gift in their most distinguished members. (18) Finally, both corroborate their peculiar mode of life with a dualistic view of the relation of the spirit and matter, good and evil. (19) Both agree especially in their notions about the origin of the soul, its relationship to the body, and about a future life. Only the doctrine of transmigration of souls seems not to have been known among the Essenes."⁴

Striking ■ these resemblances may appear, it will be seen, on a closer examination, that some of the points which constitute this comparison do not exist in Essenism, that others are either due to the coloring of Josephus or have their origin in Judaism, that the difference between Pythagorism and Essenism are far more numerous and vital than the parallels, and that Zeller's conclusion is therefore not warranted. I shall examine these points *seriatim*.

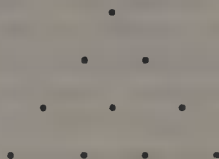
(1) Asceticism is not foreign to Judaism. We meet with individuals who voluntarily imposed upon themselves ascetic life to be able, as they thought, to give themselves more entirely to the service of Jehovih by mortifying the lusts of the flesh, at a very early period of Biblical history; and we need only refer to the regulations about Nazarites (Num. vi, 1-21), to the ~~case~~ of Manoah and his wife (Judg. xiii), to the life of Elijah (1 Kings xviii xix), to the practices of the Rechabites throughout the Scriptures, of persons abstaining from the good things of this world, and to the numerous instances which occur, to see how the Essenes, without (Jer. xxxv 2, etc.,) copying the Pythagoreans or any

* The figures before each point of comparison do not exist in the original German; I have inserted them in the translation in order to facilitate the references ■ these different points of comparison.

other heathen fraternity, would naturally conclude that asceticism is conducive to a devotional life. (2) As to the repudiation of animal sacrifice, animal food, wine, etc., to which Zeller refers in the second points of comparison, I submit that the Essenes *did not repudiate* animal sacrifices, but that they *could not* offer them on account of the different view that they had about holiness, as Josephus most distinctly declares (*vide infra* p. 59), that neither Philo nor Josephus says a word about their objecting to eat animal flesh or drink wine, and that their celibacy arose from an extension of a law contained in the Pentateuch. Besides, it is not quite so certain that the Pythagoreans did not offer animal sacrifices; Diogenes Laertius and others positively state that Pythagoras himself sacrificed a hecatomb upon his discovering what is called the Pythagoric theorem, *i. e.*, that, in a right angled triangle, the square of the hypotenuse is equal to the sum of the squares of the sides.⁵ (4) The fourth comparison about simplicity of life is involved in the first. (5) The statement in the fifth comparison, that the Essenes refrain from warm baths, is purely imaginary; (6, 7) whilst the white garments and the purification mentioned in the sixth and seventh parallels are strictly Jewish and Scriptural. As symbolic of purity the priests were required to clothe themselves in white linen (Exod. xxviii 39-42; Lev. vi 10; xvi 4), and the saints in heaven, washed and cleansed from all impurity, are to be clad in white garments (4 Esdras ii 39-45; Enoch lxi 18; Rev. iii 4; vi 11; vii 9, 14; xix 8); soiled garments are regarded as emblematic of impurity (Zech. iii 3, etc.). Inseparably connected therewith are the frequent purifications or washings enjoined on the priests before

⁵ Comp. Diog. Laert. de Vitis Philosophorum, lib. viii Vit. Pythagor. xii. It is true that Cicero represents Cotta as giving no credit to this story, because, as he apprehends, Pythagoras never offered animal sacrifices (*De Natura Deorum*, lib. iii cap. xxxvi), but it is also related by Athenaeus (*Deipnosoph.* lib. x). Plutarch and others.

entering into the presence of Jehovih to perform religious acts (Lev. xvi 4; 2 Chron. xxx 19), and on the people generally, after coming in contact with anything impure (Lev. xi 25, 40; xv 5-24). The white garments and the frequent purifications of the Essenes, who strove to live after the highest degree of Levitical purity, were therefore in perfect harmony with exaggerated Judaism. (8) As to the assertion in comparison 8 that the Pythagoreans prohibited oaths, it is well known that they did use oaths on important occasions, and they held it to be most sacred to swear by the number four, which they represented by ten dots in the form of a triangle, so that each side consisted of four dots, as follows :



The community of goods, the secrecy about their institutions, the symbolic representation of their doctrines, etc., mentioned in comparisons 9, 10, 11, 12, are the natural result of their manner of life. (13) That they worshipped the sun, is not borne out by fact, (14) whilst their peculiar manner in performing the functions of nature is in accordance with the injunction of Scripture (Deut. xxiii 13, 15), which the Essenes, as the spiritual host of Jehovih, applied to themselves. (15) As to their peculiar belief in intermediate beings between Jehovih and the world, mentioned in the fifteenth point of comparison, I can only say that Philo and Josephus say nothing about it. (16) Their devotedness to the study of the magic arts was restricted to miraculous cures, and was not peculiar to them ; since tradition had

made Solomon the author of books on magical cures and exorcisms, and Josephus tells us (vide *infra*, page 57, note 35) that he had seen other Jews performing these magic cures. (17) Neither is there anything foreign in the opinion that the power to foretell future events can only be obtained by leading a life of pre-eminent holiness, for this was the common belief of the Jews, though it is true that the Essenes were the only section of the Jewish community who, as a body, strove to obtain the gift of prophecy. It, however, must not be forgotten that others, too, laid claim to this gift. Josephus tells us that, when brought as prisoner of war before Vespasian, he addressed the Roman general as follows: "Thou, O Vespasian, thinkest no more than that thou hast taken Josephus himself captive; but I come to thee as a messenger of great tidings; for had not I been sent by God to thee, I knew what was the law of the Jews in this case, and how it becomes generals to die. Dost thou send me to Nero? For why? Are Nero's successors till they come to thee still alive? Thou, O Vespasian, art Cæsar and emperor, thou, and this thy son." (Jewish War, iii 8, § 9.) This prophecy of Josephus is also recorded by the celebrated Roman historian Dion Cassius, who says: "Josephus, a Jew, was taken prisoner by him (*i. e.*, Vespasian), and put in chains, but he smilingly addressed him: 'Thou putttest me now in chains, but thou wilt loose them again, after twelve months, as emperor'" (*lib. lxvi c. 1*); and by Tacitus (*lib. v c. 13*). What Zeller says, in comparisons 18 and 19, about their dualistic view of the relationship of spirit and matter, good and evil, and their notions of the origin of the soul, is entirely owing to Josephus' coloring of the subject, as may be seen from the notes on the extracts from this historian in the second chapter of this volume.

Having thus shown that the parallels between Pythagorism and Essenism are more imaginary than real, and that the few

things which might be considered as being analagous are unimportant, and are such as will naturally develop themselves among any number of enlightened men who devote themselves almost exclusively to a contemplative religious life, I shall now point out some of the vital differences between the two brotherhoods. 1. The Pythagoreans were essentially polytheists; the Essenes were real monotheistic Jews, worshippers of the Holy One of Israel. 2. The Pythagoreans clustered around Pythagoras as the centre of their spiritual and intellectual life, and estimated the degree of perfection of any of the members by the degree of intimacy which he enjoyed with Pythagoras: the Essenes regarded the inspired Scriptures as their sole source of spiritual life, and called no man master on earth; every one having the same right to teach, and being alike eligible for all the offices in the commonwealth. 3. The Pythagoreans favored matrimony, and we are told that Pythagoras himself had a wife and children; whilst celibacy was the rule of Essenism, marriage being the exception. 4. The Pythagoreans believed in the doctrines of metempsychosis, which led them to abstain from eating animal flesh, because human souls migrated into animals, and made Pythagoras once intercede in behalf of a dog that was being beaten, because he recognized in its cries the voice of a departed friend: the Essenes believed no such thing. 5. Scientific studies, such as mathematics, astronomy, music, etc., formed an essential part of the Pythagorean system: Essenism strictly forbade these studies as injurious to a devotional life. 6. Pythagorism was occupied with investigating the problems of the origin and constitution of the universe: Essenism regarded such inquiries as impious, and most implicitly looked upon Jehovih as the creator of all things. 7. Pythagorism taught that man could control his fortune and overrule his circumstances: Essenism maintained that fate governed all things and that nothing could befall man contrary to its determina-

tion and will. 8. Pythagorism enjoined ointment to be used by its followers: the Essenes regarded it as a defilement. 9. The Pythagoreans had a sovereign contempt for all those who did not belong to their ranks: the Essenes were most exemplary in their charity towards all men, and in their unbounded kindness to those who ~~were~~ not of the brotherhood. 10. The Pythagoreans⁶ were ~~an~~ aristocratic and exclusive club, and excited the hatred and jealousy not only of the democratic party in Crotona, but also of ~~a~~ considerable number of the opposite faction, ~~so~~ much so that it speedily led to their destruction: the Essenes were meek and lowly in spirit, and were ~~so~~ much beloved by those who belonged to different sects, that Pharisees and Sadducees, Greeks and Romans, Jews and Gentiles, joined in lavishing the highest praise upon them.

As to the relationship which Essenism bears to Judaism, the very fact that the Essenes, like the other Jews, professed to be guided by the teachings of the Scripture, and that a rupture between them and the Jewish community at large is nowhere mentioned, but that on the contrary they are always spoken of in the highest terms of commendation, would of itself be sufficient to prove it. In doctrine, as well as in practice, the Essenes and the Pharisees were nearly alike. Both had four classes of Levitical purity, which were so marked that one who lived according to the higher degree of purity became impure by touching one who practiced a lower degree, and could only regain his purity by lustration. Both subjected every applicant for membership to a novitiate of twelve months. Both gave their novices ~~an~~ apron in the first year of their probation. Both refused to propound the mysteries

*An excellent account of the Pythagorean system is given by Zeller, *Geschichte der Philosophie*. Erster Theil, Tübingen, 1856, pp. 206-365; Grote, *History of Greece*, Vol. iv, London, 1857, pp. 527-553; and Mason, in *Smith's Dictionary of Greek and Roman Biography and Mythology*, Article PYTHAGORAS.

of the cosmogony and cosmology to any one except to members of the society. Both had stewards in every place where they resided, to supply the needy strangers of their order with articles of clothing and food. Both regarded office as coming from Jehovih. Both looked upon their meal as a sacrament. Both bathed before sitting down to their meal. Both wore a symbolic garment on the lower part of the body whilst bathing. Amongst both the Sarcedos began and concluded the meal with prayer. Both regarded ten persons as constituting a complete number for divine worship, and held the assembly of such a number as sacred. Amongst both of them none would spit to the right hand in the presence of such an assembly. Both washed after performing the functions of nature. Both would not remove a vessel on the Sabbath. And both abstained from using oaths, though it is true that the Essenes alone uniformly observed it as a sacred principle. The differences between the Essenes and the Pharisees are such as would naturally develop themselves in the course of time from the extreme rigor with which the former sought to practice the Levitical laws of purity. As contact with any one or with anything belonging to any one who did not live according to the same degree of purity rendered them impure, according to the strict application of their laws, the Essenes were in the first place obliged to withdraw from intercourse with their other Jewish brethren, and form themselves into a separate brotherhood. Accordingly, the first difference between them and the others was that they formed an isolated order. The second point of difference was on marriage. The Pharisees regarded marriage as the most sacred institution, and laid it down as a rule that every man is to take a wife at the age of eighteen (Comp. Aboth v 21), while the Essenes were celibates, which, as we have seen before, also arose from their anxiety to avoid defilement. Hence the declaration in Aboth. d. R.

Nathan—"there are eight kinds of Pharisees; and those Pharisees who live in celibacy are Essenes" (c. xxxvii).⁷ The third difference which existed between them and the Pharisees, and which was also owing to the rigorous application of the Levitical laws of purity, was that they did not frequent the temple and would not offer sacrifices. And fourthly, though they firmly believed in the immortality of the soul, yet, unlike the Pharisees, they did not believe in the resurrection of the body.

The identity of many of the precepts and practices of Essenism and the teaching of Christ is unquestionable. Essenism urged on its disciples to seek first the kingdom of Jehovah and his righteousness; so Christ (Matt. vi 33; Luke xii 31). The Essenes forbade the laying up of treasures on earth; so Christ (Matt. vi 19-21). The Essenes demanded of those who wished to join them to sell all their possessions, and to divide it among the brethren; so Christ (Matt. xix 21; Luke xii 33).

The Essenes had all things in common, and appointed one of the brethren as steward to manage the common bag; so the primitive Christians (Acts ii 44, 45; iv 32-34; John xii 6; xiii 29). Essenism put all its members on the same

⁷ R. Nathan, the Babylonian, as he is called, was Vice-President of the College in Palestine, under the presidency of Simon III, b. Gamaliel II, A. D. 140. The above quoted work, of which he is the reputed author, is a compilation of the apothegms and moral sayings of the Jewish fathers (אבות), interspersed with traditional explanations of divers texts of Scripture, consisting of forty-one chapters. Both the historian and moral philosopher will find this work an important contribution to the literary and philosophical history of antiquity. It is printed in the different editions of the Talmud, and has also been published separately with various commentaries, in Venice, 1622; Amsterdam, 1778, etc., etc.; and a Latin translation of it was published by the learned Englishman, Francis Taylor, under the title of *R. Nathanis Tractus de Patribus, latine cum Notis*, London, 1654, 4to. Comp. Zunz, *Die gottesdienstlichen Vorträge der Juden*, Berlin, 1832, pp. 108, 109; Fürst, *Kultur-und Literaturgeschichte der Juden in Asien*, Leipzig, 1849, p. 16 ff; by the same author, *Bibliotheca Judaica*, volume iii, Leipzig, 1863, p. 19 ■ Steinschneider, *Catalogus Libr. Hebr. in Bibliotheca Bodleiana* col. 2,032 ff.

level, forbidding the exercise of authority of one over the other, and enjoining mutual service; so Christ (Matt xx 25-28; Mark ix 35-37; x 42-45). Essenism commanded its disciples to call no man master upon earth; so Christ (Matt. xxiii 8-10). Essenism laid the greatest stress on being meek and lowly in spirit; so Christ (Matt. v 5; xi 29). Christ commended the poor in spirit, those who hunger and thirst after righteousness, the merciful, the pure in heart and the peacemakers; so the Essenes. Christ combined the healing of the body with that of the soul; so the Essenes. Like the Essenes, Christ declared that the power to cast out evil spirits, to perform miraculous cures, etc., should be possessed by his disciples as signs of their belief (Mark xvi 17; Comp. also Matt. x 8; Luke ix 1, 2; x 9). Like the Essenes, Christ commanded his disciples not to swear at all, but to say yea, yea, and nay, nay. The manner in which Christ directed his disciples to go on their journey (Matt. x 9, 10) is the same which the Essenes adopted when they started on a mission of mercy. The Essenes, though repudiating offensive war, yet took weapons with them when they went on a perilous journey; Christ enjoined his disciples to do the same thing (Luke xxii 36). Christ commended that elevated spiritual life, which enables a man to abstain from marriage for the kingdom of heaven's sake, and which cannot be obtained by all men except those to whom it is given (Matt. xix 10-12; comp. also 1 Cor. viii); so the Essenes, who, as a body, in waiting for the kingdom of heaven (הַשְׁמַיִם מַלְכוּת) abstained from connubial intercourse. The Essenes did not offer animal sacrifices, but strove to present their bodies a living sacrifice, holy and acceptable unto Jehovih, which they regarded as a reasonable service; the Apostle Paul exhorts the Romans to do the same (Rom. xii 1). It was the great aim of the Essenes to live such a life of purity

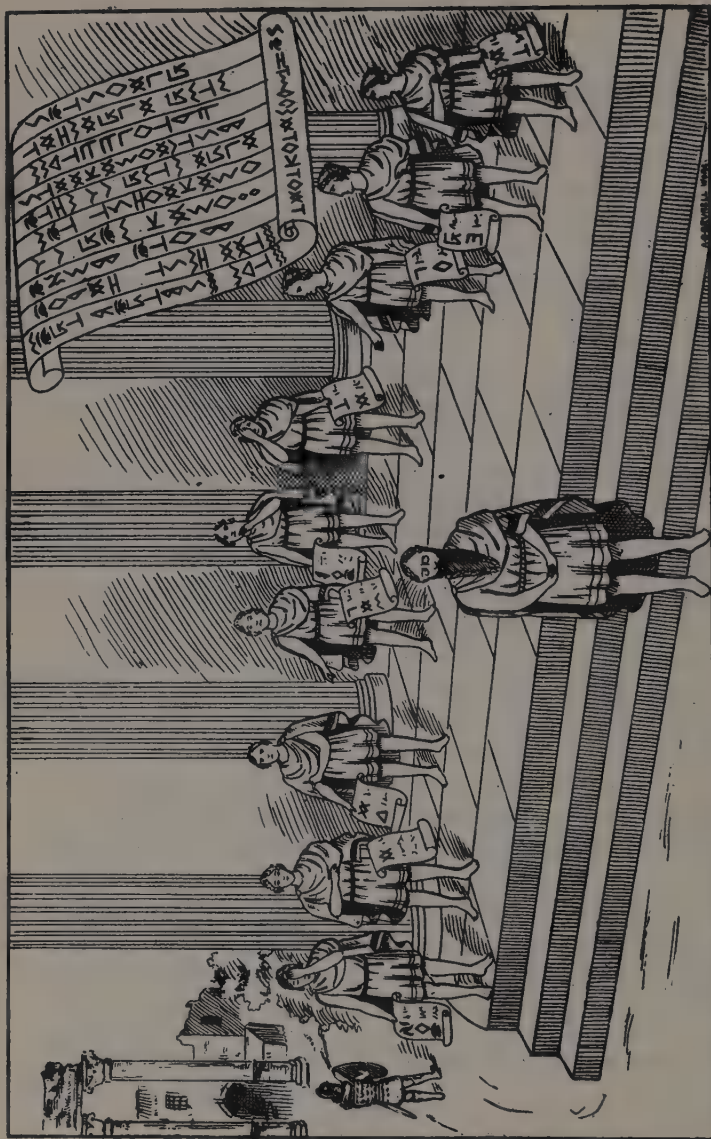
and holiness ■ to be the temples of the Great Spirit, and to be able to prophesy ; the apostle Paul urges the Corinthians to covet to prophesy (1 Cor. xiv 1, 39). When Christ pronounced John to be Elias (Matt. xi 14), he declared that the Baptist had already attained to that spirit and power which the Essenes strove to attain in their highest stage of purity.⁸ It will therefore hardly be doubted that Christ himself belonged to this holy brotherhood. (*Vide infra*, pp. 102,–104, *Oakspe's Selections*.) This will especially be apparent when we remember that the whole Jewish community, at the advent of Christ, was divided into three parties, the Pharisees, the Sadducees, and the Essenes, and that every Jew had to belong to one of these sects. Jesus who, in all things conformed to the Jewish law, and who was holy, harmless, undefiled, and separate from sinners, would therefore naturally associate himself with that order of Judaism which was most congenial to his holy nature. Moreover, the fact that Christ, with the exception of once, was not heard of in public till his thirtieth year, implied that he lived in seclusion with this fraternity, and that though he frequently rebuked the Scribes, Pharisees, and Sadducees, he never denounced the Essenes, strongly confirms this conclusion. There can be no difficulty in admitting that Jesus, who taught us lessons from the sparrows in the air, and the lilies in the field, and who made the whole realm of nature tributary to his teachings, would commend divine truth wherever it existed. But whilst Christ propounded ~~some~~ of the everlasting truths which were to be found less adulterated and practiced more conscientiously among the Essenes than among the rest of the people, he repudiated their extremes. They were ascetics ;

⁸ For the passages embodying the sentiments of the Essenes, which constitute the above comparisons, we ■■■ refer to the second chapter of this volume and the notes.

he ate and drank the good things of Jehovih (Matt. xi 19). They considered themselves defiled by contact with any one who practiced a lower degree of holiness than their own; Christ associated with publicans and sinners, to teach them the way to heaven. They sacrificed the lusts of their flesh to gain spiritual happiness for themselves; Christ sacrificed himself for the salvation of others.

It is now impossible to ascertain the precise date when this order of Judaism first developed itself. According to Philo, Moses himself instituted this order; Josephus contents himself with saying that they existed "ever since the ancient time of the fathers;" whilst Pliny assures us that, without any one being born among them, the Essenes, incredible to relate, have prolonged their existence for *thousands of ages*.⁹ Bating, however, these assertions, which are quite in harmony with the well known ancient custom of ascribing some pre-Adamite period to every religious or philosophical system, it must have already become apparent from the description of it, that the very nature of the Essenes precludes the possibility of tracing its date. The fact that the Essenes developed themselves gradually, and at first imperceptibly, through intensifying the prevalent religious notions, renders it impossible to say with exactness at what degree of intensity they are to be considered as detached from the general body. The first mention we have of their existence is in the days of Jonathan the Maccabæan, B. C. 166. (*Joseph. Antiq.* xiii 5, 9). We then hear of them again in the reign of Aristobulus I, B. C. 106, in connection with a prophecy about the death of Antigonus, uttered by Judas, an Essene, of which Josephus gives the following account. "Judas, an Essene, whose predictions up to this time had never deceived, caused great

⁹ Compare the account of Philo. p. 43; Pliny, p. 47; Josephus, p. 59; in the second chapter of this volume.



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JUDAS, THE ESSENE, AND HIS STUDENTS.

Oh! it would be better for me to die now, since truth died before me. . . . Having uttered these words the aged man sank into a long, dejected, and sprowling silence. (See page 31.)

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astonishment on this occasion. When he saw at that time Antigonus pass through the temple, he called out to his students, of whom he had no small number, 'Oh! it would be better for me to die now, since truth died before me, and one of my prophecies has proved false. Antigonus, who ought to have died this day, is alive; Strato's Tower, which is six hundred furlongs from here, is fixed for his murder, and it is already the fourth hour of the day (ten o'clock); time condemns the prophecy as a falsehood.' Having uttered these words, the aged man sank into a long, dejected, and sorrowing silence. Soon after the report came that Antigonus was murdered in the subterranean passage which, like Cesarea on the seaside, was also called Strato's Tower. It was this circumstance that misled the prophet." (*Jewish War*, i 3, § 5.) The third mention of their existence we find in the well known prophecy of the Essene Manahem, uttered to Herod when a boy.¹⁰ Now these accounts must unquestionably show that the Essenes existed at least two centuries before the Christian era, and that they at first lived among the Jewish community at large. Their residence at Jerusalem is also evident from the fact that there was a gate named after them (*Ἑσσηνῶν πύλη* *Joseph. Jewish War*, v 4, § 2). When they ultimately withdrew themselves from the rest of the Jewish nation, the majority of them settled on the northwest shore of the Dead Sea, sufficiently distant to escape its noxious exhalations, and the rest lived in scattered communities throughout Palestine and Syria. Both Philo and Josephus estimated them to be above four thousand in number. This must have been exclusive of women and children. We hear very little of them after this period (*i. e.*, 40 A. D.); and there can hardly be any doubt that, owing

¹⁰ This prophecy is given in full in the second chapter of this volume, p. 58.

to the great similarity which existed between their precepts and practices and those of the primitive Christians, the Essenes as a body must have embraced Christianity.

Having ascertained the character of the Essenes, we shall be better prepared to investigate the origin of their name, which has been the cause of so much controversy, and which was not known even to Philo or Josephus. There is hardly any expression the etymology of which has called forth such a diversity of opinion as this name has elicited. The Greek and the Hebrew, the Syriac and the Chaldee, names of persons and names of places, have successively been tortured to confess the secret connected with this appellation, and there are no less, if not more, than *twenty explanations* of it, which I shall give in chronological order. Philo tells us that some derive it from the Greek homonym *ὁσιότης holiness*, because the Essenes were, above all others, worshippers of Jehovah; but he rejects it as incorrect (*vide infra*, p. 38), without giving us another derivation. 2. Josephus does not expressly give any derivation of it, but simply says "the third sect, who really seem to practice holiness (*ὁ δὲ καὶ δοκεῖ σεμνότητα ἀσκεῖν*), are called Essenes." (*Vide infra*, p. 47, § 2.) From the addition, however, "who really seem to practice holiness or piety," Frankel¹¹ argues that the word must mean *holiness* or *piety*, because it appears to justify the name, and hence concludes that Josephus most probably took it to be the Hebrew *חסידים* or *צנועים*. Whilst Jost¹² is of the opinion that Josephus derived it from the Chaldee *חשן* *to be silent, to be mysterious*, because *חשן* *the high priest's breast-plate*, for which the Septuagint has *λογεῖον* or *λόγιον* is translated by him *ἐσσην*, or that he might have deduced this idea from *חשן* itself, and traced it to *λογεῖον* or *λόγιον* as *endowed with*

¹¹ Zeitschrift für die religiösen Interessen des Judenthums, Berlin, 1856, p. 449.

¹² Geschichte des Judenthums und seiner Secten, vol. I, Leipzig, 1857, p. 207.

the gift of prophecy.¹³ In Aboth of R. Nathan¹⁴ it is written עֲשָׂאנִי from עָשָׂה to *do, to perform*, and accordingly denotes *the performers of the law*. 4. Epiphanius again calls them Ὅσσαῖοι and Ὅσσηνοι and tells us that it etymologically signifies στιβαρὸν γένος *the stout or strong race*, evidently taking it for חֲסִי or עֲזִים. 5. In another place Epiphanius affirms that the Essenes borrowed their name from *Jesse*, the father of David, or from *Jesus*, whose doctrines he ascribes to them; explaining Jesus to signify in Hebrew a *physician*; and calls them *Jesseans*.¹⁵ In this he is followed by Petitus, who makes them so related to David that they were obliged to take the name of his father, *Jesus* or *Jesse*; ¹⁶ although Jesus does not signify physician but *God-help*. 6. Suidas (*Lex. s. v.*) and Hilgenfeld (*Die jüdische Apokal. p. 278*), make it out to be the form חֲזִי = θεωρητικοί *seers*, and the latter maintains that this name was given to them because they pretended to see visions and to prophesy. 7. Josippon b. Gorion¹⁷ (*lib. iv sects. 6, 7, pp. 274 and 278, ed. Breithaupt*), and Gale (*Court of the Gentiles, part ii, p. 147*), take it for

¹³ As Mr. Westcott, the writer of the article ESSENES in *Smith's Dictionary of the Bible*, has misunderstood this passage and wrongly represented Jost himself ■■ deriving this name from חֲשָׁאִי *the silent, the mysterious*, we give Jost's own words:—"Uns will scheinen, dass Josephus den Namen allerdings von חֲשָׁא *schweigen, geheimnissvoll sein*, ableitet; dahin führt seine Uebertragung des Wortes חֲשָׁא in die griechischen Buchstaben ὅσσην Ed. Hav. Ant. i, 147. welches Wort die LXX λογείον übersetzen. Da das Wort חֲשָׁאִי seinen Zeitgenossen sehr geläufig war, so konnte er annehmen, dass man sich unter dem Namen der Sekte einen angemessenen Begriff dachte und er keiner Erläuterung bedürfe. Ja, es wäre möglich, dass er den Begriff aus חֲשָׁא selbst ableitet, und auf λογείον oder λογίον, als mit Weissagung begabte, zurückführte. Vergleiche Gfrörer, Philo i, 196."

¹⁴ Aboth di. R. Nathan, cap. xxxvi.

¹⁵ Comp. Epiphan. Haeres, xix, lib. i, tom. ii, sect. 4, p. 120, ed. Petav.

¹⁶ Comp. Petite Variae Lectiones, c. xxviii, p. 2600.

¹⁷ Josippon b. Gorion also called *Gorionides*, lived in Italy about the tenth century. He is the compiler of the celebrated Hebrew Chronicle called *Josippon*, or the Hebrew Josephus. His real character and the value of his Chronicle are discussed under the article JOSSIPPON in *Dr. Alexander's edition of Kitto's Cyclopedia of Biblical Literature*.

the Hebrew **חסידים** *the pious, the puritans*. 8. De Rossi¹⁸ (*Meor Enaim*, 32 a), Gfrörer (*Philo* ii, p. 341), Herzfeld (*Geschichte d. V. Israel* ii, p. 397), and others, insist that it is from the Aramaic **אסיא** = *δερματῆρς* *physician*, and that this name was given to them because of the spiritual or physical cures they performed. Indeed De Rossi and Herzfeld will have it that the sect *Baithusians* **ביתוסים** mentioned in the Talmud is nothing but a contraction of **בית אסי** *the school or sect of physicians*, just as **בית הלל** stands for *the school of Hillel*. 9. Salmasius affirms that the Essenes derived their name from the town called *Essa*, situated beyond Jordan, which is mentioned by Josephus (*Antiq.* xiii 15, section 2), or from the place *Vadi Ossis*.¹⁹ 10. Rapaport (*Erech Milln*, p. 41), says that it is the Greek *isos an associate, a fellow of the fraternity*. 11. Frankel (*Zeitschrift*, 1846, p. 449, etc.), and others think that it is the Hebrew expression **צנועים** *the retired*. 12. Ewald (*Geschichte d. Volkes Israel* iv p. 420), is sure that it is the Rabbinic **חזן** *servant (of Jehovih)*, and that the name was given to them because it was their only desire to be *θεραπευταὶ θεοῦ*. 13. Graetz (*Geschichte der Juden* iii p. 468, second ed.) will have it that it is from the Aramaic **סחא** *to bathe*, with Aleph prostheticum, and that it is the shorter form for **צפרא** **אסחאי** = **טובלי שחרית** or *ἡμεροβαπτισταὶ hemerobaptists*; the Greek form *Ἐσσαῖος, Ἐσσαῖοι* being nothing but *Assaï* or *ESSAï* with **ה** elided. 14. Dr. Low (*Ben Chananja* vol. i p. 352), never doubts but that they were called *Essenes* after their founder, whose name he tells us was **ישעי**, the disciple of Rabbi Joshua ben Perachja. 15. Dr. Adler (*Volkslehrer*, vi

¹⁸ De Rossi, also called *Asarja min Ha-Adomim*, was born at Mantua in 1513, and died in 1577. For an account of this eminent Jewish scholar, who may be regarded as the father of Biblical criticism at the time of the Reformation, see Dr. Alexander's edition of *Kittos Cyclopædia of Biblical Literature*, Article Rossi.

¹⁹ Salmas, Plinian. exercifat. in Solinum cap. xxxv, p. 432, edit. Ultraject.

p. 50) again submits that it is from the Hebrew **אסר** *to bind together, to associate*, and that they were called **אסרים** because they united together to keep the law. 16. Dr. Cohen suggests the Chaldee root **עשן** *to be strong*, and that they were called **עשיני** because of their strength of mind to endure sufferings and to subdue their passions. (*Comp. Frankel's Monatschrift* viii p. 272.) 17. Oppenheim thinks that it may be the form **עושין** and stands for **טהרת הכרש** **עושין** or **טהרת הטאת** **עושין** *observers of the law of purity and holiness.* (*Ibid.*) 18. Jellinek (*Ben Chananja* iv 374), again derives it from the Hebrew **חצו** *sinus, περιζωμα*, alluding to the apron which the Essenes wore; whilst, 19. Others again derived it from **חסיא** *pious*. The two last-mentioned explanations seem to have much to recommend them, they are natural and expressive of the characteristics of the brotherhood. 20. Dr. C. D. Ginsburg is inclined to prefer the last; because it plainly connects the Essenes with an ancient Jewish brotherhood called **חסידים** *the pious*, who preceded the Essenes, and from whom the latter took their rise. Those who wish to trace this connection, will find an article on *the Chassidim* in Dr. Alexander's edition of KITTO'S CYCLOPÆDIA OF BIBLICAL LITERATURE.

Book of Jehovih, chap. ii 1 of Oahspe, says: "Jehovih²⁰ said: 'By virtue of my presence created I the seen and the unseen worlds. And I commanded man to name them, and man named the seen worlds Corpor, and the unseen worlds Es; and the inhabitants of Corpor, man named Corporeans, but the inhabitants of Es he sometimes called Es'eans and sometimes spirits and sometimes angels.' " It is quite likely that

²⁰ It will be noted that I have spelled JEHOVAH, *Jehovih* throughout this work for which I have two reasons: 1st, to make it uniform with the quotations taken from "Oahspe," wherein it is so spelled; 2d, it has a softer sound.

this sect of Jews called themselves Essenes on account of their extreme holiness and purity, as belonging to the Es world.

The study of Oahspe, a sacred history, is highly recommended for further knowledge on this subject.

CHAPTER II.

I SHALL now give in chronological order the description of the Essenes found in the writings of Philo, Pliny, Josephus, Solinus, Porphyry, Epiphanius and Eusebius, and subjoin such notes as will explain the difficulties, and show the historical value of the respective documents.

As Philo is the oldest in point of time, we will begin with him. The exact date of the birth of this celebrated Jewish-Alexandrian philosopher is not known. It is, however, generally agreed that he was born in Alexandria between the years 20 and 1 B. C., and died about 60 A. D. Having resided all his lifetime in Alexandria, his information about the Essenes, who lived in Palestine, was derived from hearsay. This will account for some of the inaccuracies in his description of this remarkable brotherhood. He has given us two accounts of them, one in his treatise, entitled *Every Virtuous Man is Free*, and the other in his treatise, called *Apology for the Jews*. The latter is no longer extant, but Eusebius has preserved the fragments which speak of the Essenes in his work, entitled *Præparatio Evangelica*, viii 11. The description of the so-called contemplative Essenes, or Therapeutæ, which is generally appealed to as illustrating the doctrines and practices of the brotherhood in question, has nothing whatever to do with the real Palestinian Essenes; and it is almost certain that it is one of the many apocryphal productions fathered upon Philo, as may be seen from Graetz's elaborate and masterly analysis of it.¹ Philo's first account

¹ Comp. Graetz, *Geschichte der Juden*. Dritter Band, Zweite Auflage, Leipzig 1863, p. 464, etc.; Frankel, *Programm des jüdisch-theol. seminars* viii 1854.

is contained in his treatise entitled *Every Virtuous Man is Free*, and is as follows:² "Palestine, and Syria too, which are inhabited by no slight portion of the numerous population of the Jews, are not barren of virtue. There are some among them called Essenes (Ἐσσαῖοι),—in number more than four thousand,—from, as I think, an incorrect derivation from the Greek homonym *hosiotēs*, holiness (παρόννμοι ὁσιότητος) because they are above all others worshippers of Jehovah (θεραπευταὶ θεοῦ). They do not sacrifice any animals, but rather endeavor to make their own minds fit for holy offering (ἱεροπρεπεῖς διανοίας).³ They, in the first place, live in villages, avoiding cities on account of the habitual wickedness of the citizens, being sensible that as disease is contracted from breathing an impure atmosphere, so an incurable impression is made on the soul in such evil company.⁴ Some of them

² Comp. Philonis Opera, ed. Mangey. London, 1742, vol. ii, pp. 457-45

³ Josephus, who also mentions this fact, distinctly says that their not offering sacrifices in the temple is owing to the different degree of holiness which they practiced. (*Vide infra*, p. 59.) From the repeated declarations in the Bible, that a life of uniform obedience and faithful service is far more acceptable to Jehovah than the cattle of a thousand hills (1 Sam. xv 22; Ps. xi 7; 1 7-14; li 17; Prov. xxi 3; Isa. i 11, 17; lxv 3; Jer. vii 21-23; Hos. vi 6; Micah vi 6-8), the Essenes could easily be reconciled to their abstaining from offering animal sacrifice, and would be led to attach infinitely greater importance to the presenting their bodies a living sacrifice, holy and acceptable to God. (Comp. also Rom. xii 1.) This circumstance led Petitus to the conclusion that Herod, who was friendly to the Essenes in consequence of the favorable prophecy about him uttered by the Essene Menahem (*vide infra*, p. 58), employed them to translate the Prophets and the Psalms into Greek, and that they availed themselves of the opportunity to introduce their tenets and rites into this version, now called the Septuagint. Thus, for instance, when David said "Sacrifice and burnt offerings thou didst not desire, mine ears hast thou opened" (Ps. xl 6), the Essenes rendered it "Sacrifice and burnt offerings thou dost not desire, but a body hast thou prepared me," interpolating three of their tenets. 1. They made the prophet speak absolutely, as if Jehovah had entirely rejected sacrifices because they would offer him none. 2. By dropping the words, "mine ears thou hast opened," they showed their disapprobation of slavery. (Comp. Exod. xxi.) And 3, by substituting "a body hast thou prepared me," they understood the college of devout Essenes, who met together as a body, whom Jehovah appointed instead of sacrifice. Comp. Basnage, History of the Jews, English translation. London, 1708, p. 128.

⁴ This is not the only reason why the Essenes withdrew from cities. Their ob-

cultivate the earth, others are engaged in those diverse arts which promote peace, thus benefiting themselves and their neighbors. They do not lay up treasures of gold or silver,⁵ nor do they acquire large portions of land out of ■ desire for revenues, but provide themselves only with the absolute necessities of life. Although they are almost the only persons of all mankind who are without wealth or possessions—and this by their own choice rather than want of success—yet they regard themselves as the richest, because they hold that the supply of our wants, and contentment of mind, are riches, as in truth they are.⁶

“No maker of arrows, darts, spears, swords, helmets, breastplates, or shields—no manufacturer of arms or engines of war, nor any man whatever that makes things belonging to war, or even such things as might lead to wickedness in times of peace, is to be found among them.⁷ Traffic, inn-keeping, or navigation, they never so much as dream of, because they repudiate every inducement to covetousness. There is not ■ single slave to be found among them, for all are free, and mutually serve each other. They condemn owners of slaves, not only as unjust, inasmuch as they corrupt the principles of equality, but also as impious, because they destroy the law of nature, which like ■ mother brought forth and nourished all alike, and made them all legitimate brethren, not only in word but in deed; but this relationship, treacherous covetousness, rendered overbearing by success,

servance of the Levitical laws of purity which rendered them impure when they came in contact with those who did not live according to the ■■■■ rules, was the principal cause of their living separately. (*Vide supra*, p. 11, note 1.) Philo, however, states the first reason because the Greeks, for whom he wrote, understood it better than the second, which is so peculiarly Jewish in its character.

■ The same thing Christ urged ■■ his disciples. Comp. Matt. vi 19-21.

■ This simple desire for the supply of our daily bread, and the contentment of mind here spoken of, are also commended by Jesus. (Matt. vi 11, 25-34.)

■ Believing that all they that take the sword shall perish with the sword. Comp. Matt. xxvi 52.

has destroyed by engendering enmity instead of cordiality, and hatred instead of love.

"They leave the logical part of philosophy, ■ in no respect necessary for the acquisition of virtue, to the word catchers; and the natural part, ■■ being too difficult for human nature, to the astrological babblers, excepting that part of it which treats upon the existence of Jehovih and the origin of the universe;⁸ but the ethical part they thoroughly work out themselves, using ■■ their guides the laws which their fathers inherited, and which it would have been impossible for the human mind to devise without divine inspiration. Herein they instruct themselves at all times, but more especially on the seventh day. For the seventh day is held holy, on which they abstain from all other work, and go to the sacred places called synagogues, sit according to order, the younger below the elder, and listen with becoming attention. Then one takes the Scripture and reads it, and another of those who have most experience comes forward and expounds it, passing over that which is not generally known, for they philosophize on most things in symbols according to the ancient zeal.

"They are instructed in piety, holiness, righteousness, economy, politics, in knowledge of what is truly good, bad and indifferent, to choose things that are necessary, and to avoid the contrary. They use therein a threefold rule and definition, viz.: love of Jehovih, love of virtue, and love of mankind.⁹ Of their love to Jehovih they give innumerable demonstrations, *e. g.*, their constant and unalterable holiness (ἀγνεία) throughout the whole of their life; their avoidance

⁸ The Apostle Paul, too, admonished the Colossians to "beware lest any ■■■■ spoil you through philosophy." (Col. ii 8.)

⁹ Thus also Christ, when he was asked which was the greatest commandment in the law, declared, love to God and love to our neighbor, and that ■■ these two hang all the law and the prophets. Comp. Matt. xxii 36-40.

of oaths¹⁰ and falsehoods, and their firm belief that Jehovah is the source of all good, but of nothing evil. Of their love of virtue they give proofs in their contempt for money, fame and pleasures, their continence, endurance, in their satisfying their wants easily, simplicity, cheerfulness of temper, modesty, order, firmness and everything of the kind. As instances of their love to man are to be mentioned their benevolence, equality, and their having all things in common, which is beyond all description, and about which it will not be out of place to speak here a little.

"First, then, no one has his own house, so that it also belongs to all. For, besides that, they all live together in sodalities; it is also open to those of the brotherhood who come from other places. Moreover, they have all one common treasury and store of provisions, common garments, and common food for all who eat together. Such a mode of sleeping together, eating together, and living together, could not be easily established among any other people, in fact; and indeed it would be impossible. For whatever they receive daily, if they work for wages, they do not retain it as their own, but give it to the common stock, and let every one that likes make common use of it.¹¹ Those that are sick are not neglected because they can earn nothing, but have what

¹⁰ Although the taking of oaths ■■■■ discountenanced by the Jews generally (*Comp. Eccclus. xxiii 11, etc.; and especially Philo de decem oraculis* section 17, *Opp. Tom. ii p. 194, etc., ed. Mangey*); and the Pharisees took great pains to abstain as much as possible from using them (*Comp. Shevuoth 39, b; Gitten 36, a; Bemidbar Rabba c xxii*); yet the Essenes were the only order who laid it down ■■■■ principle not to swear at all, but to say yea, yea, and nay, nay. So firmly and conscientiously did they adhere to it that Herod, who on ascending the throne had exacted an oath of allegiance from all the rest of the Jews, was obliged to absolve the Essenes from it. (*Comp. Joseph. Antiq. book xv, chap. x, section 4*). (*Vide infra, p. 57, § 4-5*.) Christ, too, laid it down as a principle for his disciples not to swear at all, but to say yea, yea; nay, nay. *Comp. Matt: v 33-37*.

¹¹ This community of goods was also adopted by the early Christians, who, as we are told, "sold their possessions and goods, and parted them to all ■■■■ every ■■■■ needed." *Comp. Acts ii 45; iv 34, 35*.

is necessary for their aid from the common stock, so that they ever fare richly without wanting anything. They manifest respect, reverence and care for the aged, just as children do for their parents, administering to them a thousand times with all plentifulness, both with their hands and their counsels in their old age.

“Such champions of virtue does a philosophy produce which is free from the subtlety of Greek word-splitting, and which deals with subjects tending to the exercise of praiseworthy actions, and giving rise to invincible freedom. This was seen from the fact that many tyrants have arisen from time to time in that country, differing in character and conduct. Some of them endeavor to surpass in ferocity the wild beasts; they omitted no manner of barbarity, they sacrificed the vanquished in whole troops, or, like butchers, cut off pieces and limbs of those that were still living, and did not leave off until retributive justice, which governs the affairs of man, plunged them into similar miseries. Others, however, converted their frenzy and madness into a different kind of wickedness. They adopted an inexpressible bitterness, spake gently, and betrayed a ferocious temper under the mask of gentle language;¹² they fawned like poisonous dogs, and brought about irremediable miseries, leaving behind them in the cities, as monuments of their impiety and hatred of mankind, the never to be forgotten miseries. But neither the cruel tyrant nor the wily hypocrite could get any advantage over the said brotherhood of Essenes or *holy ones* (ἁγίων ἢ οὐδίων), but disarmed by the virtue of these men, all recognized them as independent and free by nature, praised their common meals and their community of goods,

¹² The account here given of the sufferings of the Essenes bears a very striking resemblance to the description in the *Epistle to the Hebrews* xi 36-38; and it may be that the Apostle refers to this extraordinary brotherhood.

which surpasses all description, and is an evident proof of a perfect and very happy life."

Philo's second account, which has been preserved by Eusebius in his *Præp. Evang.*, viii 11, from the lost treatise entitled *Apology for the Jews*, is as follows:¹³

"Our Lawgiver, Moses, formed innumerable (μυρίους) disciples into a fellowship called Essenes),¹⁴ who, as it appears, obtained this appellation by virtue of their holiness (παρὰ τὴν ὁσιότητα). They dwell in many cities of Judea, and in villages and in large and populous communities. Their order is not founded upon natural descent, but upon admiration for virtue and sincere love for man. Hence there are properly speaking no newly born ones among the Essenes, no children, no youths, as the dispositions of these are unstable and liable to change from the imperfections incident to their age;¹⁵ but they are all full grown men who are already approaching old age; and are no longer carried away by the impetuosity of their bodily passions, but possess the genuine and the only true and real liberty. A proof of their freedom is to be found in their life. None of them strives to acquire any private property, house, slave, farm, flocks, herds or anything that might be regarded ■ ■ source of riches, but they all give everything to the common stock from which the common wants of all are alike supplied.

"They all dwell together in the same place, form them-

¹³ This fragment which Eusebius has preserved is given in Philo's works, ed. Mangey, vol. ii. p. 622, *seq.*

¹⁴ The tracing of this brotherhood to Moses is in accordance with the practice which generally prevailed among the Jews of ascribing the origin of every law, mystical doctrine or system, which came into vogue in the course of time, either to Ezra, Moses, Noah or Adam. Thus we are told in the Jerusalem Talmud (*Pea* ii 6), and the Midrash (*Coheloth*, 96 d.), that all the Scriptural learning which developed itself in the course of time, and everything which ■ Talmid Vatic might bring to light, were revealed to Moses beforehand on Mount Sinai.

¹⁵ This refers to juvenile members of the fraternity, as the Essenes did adopt children, ■ ■ ■ trained them up to the practices of the order. *Vide infra*, p. 48.

selves into companies, societies, combinations and unions,¹⁶ and work together all their life for the common good of the brotherhood. The different members of the Order are engaged in different employments; they work cheerfully and industriously, and never try to leave their employment on account of cold, heat or any change in the weather. They go to their work before the sun rises, and do not leave off until some time after it has set, when they return home rejoicing no less than those who have been exercising themselves in gymnastic contests.¹⁷ They believe their employment is a sort of gymnastic exercise of more benefit to life, greater pleasure both to soul and body, and of more enduring advantage than any mere athletic labors, because they can cheerfully continue in their work as a recreation even when youth and bodily strength are gone. Those who are acquainted with the cultivation of the land are engaged in agriculture; others, again, who understand the management of animals, attend the flocks; some are skillful in the management of bees; and others again are artisans and manufacturers, thus guarding against the want of anything.

They do not omit anything which is requisite to supply the absolute necessities of life.

"The appointed steward and general manager receives the wages which the different people get for their respective employments, and forthwith buys plenty of food and other necessities of life. They eat at the same table and have every day the same food, being lovers of frugality and moderation, and averse to luxury and extravagance as a disease of both mind and body. Not only is their table in common, but their dress, too, is in common. They have a store of rough

¹⁶ The four companies here mentioned most probably refer to the four different classes into which the Essenes were divided, described more minutely by Josephus. *Vide infra*, p. 55, note 45.

¹⁷ So also the Apostle Paul recommends us not to be slothful in business, but fervent in spirit, serving the Lord. (Rom. xii 11.)

cloaks in the winter, and in the summer cheap garments without sleeves, to which every one can go and take whichever kind he wants, for whatever belongs to one belongs to all, and whatever belongs to all belongs to each individual.

"If one of them is sick, he is cured from the common resources, and is attended to by the general care and anxiety of the whole body. The old men, even if they happen to be childless,¹⁸ and their lives in a most prosperous and tenderly cared for old age, as if they were not only fathers of many children, but were even also particularly happy in an affectionate offspring. They are looked upon by such a number of people as worthy of so much honor and provident regard, that they think themselves bound to care for them even more from inclination than from any tie of natural affection.

"Perceiving with more than ordinary acuteness and accuracy, what is alone, or at least above all other things, calculated to dissolve such connections, they repudiate marriage, and at the same time practice continence in an eminent degree. For no one of the Essenes marries a wife, because woman is a selfish and exclusively jealous creature, and has great power to destroy the morals of man, and to mislead with continual tricks; for she is always devising flattering speeches and other kinds of hypocrisy as on a stage; bewitching the eyes and ears; and when they are subjugated like things stultified, she proceeds to undermine the ruling intellect.¹⁹

¹⁸ That is if he belongs to the class of Essenes who practice celibacy; for there were those among them who had wives and families. *Vide infra*, p. 56.

¹⁹ The Mosaic law regards conjugal intercourse as polluting, and enjoins bathing after it. (Lev. xv 18.) Hence, when the children of Israel had to sanctify themselves in the highest degree, so as to be fit to receive the law from Mount Sinai, they were commanded not to approach their wives (Exod. xix 15). Hence, also, those who had the charge of the shew-bread polluted the sacred loaves by going to their wives (1 Sam. xxi 4). And hence the remark of the Apostle Paul, that in order to give themselves to fasting and prayer, man and wife may keep

"But when she has children, the woman becomes full of pride and arrogance, audaciously speaks out that which she previously merely indicated in treacherous disguise, and without any shame compels one to do whatever is hostile to the brotherhood; for he who is chained by the charms of a woman, or cares for children by necessity of nature, is no longer the same person to others, but is entirely changed, having unawares become a slave instead of a free man.

"Such is the enviable system of life of the Essenes, so that not only private individuals but mighty kings have admired them, venerated their brotherhood, and rendered their dignity and nobleness still higher by the praise and honor they lavish upon them."

Next, in point of time, is Caius Plinius Secundus, called Major, or the elder, the celebrated author of the *Historia Naturalis*, who was born in A. D. 23, lived until A. D. 79, when curiosity to witness the eruption of Vesuvius cost him his life. Pliny's notice of the Essenes, which is to be found in his Natural History, book v, chap. xvii, is as follows:

"Towards the west (of the sea) and sufficiently distant

aloof from each other by mutual consent (1 Cor. vii 5). The same law obtained among all nations of antiquity. Thus, among the Egyptians, Babylonians, Arabians, Greeks and Romans, both man and wife had to bathe after connubial intercourse (*Herod.* i 198). No one was allowed to go after it to the temple without bathing (*Herod.* ii 64; *Suet. Aug.* xciv 5; *Pers.* ii 50, etc.); and the priests had to abstain from approaching their wives when they were ministering in holy things (*Porphyrius, de Abstinencia*, lib. ii 50; iv 7; *Plutarch. Sympos.* iii 6; *Tibul.* lib. ii Eleg. i, ii, etc.; *Ovid. Metam.* x 434, etc.). Now, as the Essenes strove to be in a perpetual state of sanctification, regarded their refectory as a sanctuary and their meals as sacraments, and most anxiously avoided contact with everything that defiled, they had of necessity to extend these Mosaic laws, which enjoined abstinence from connubial intercourse as a means of sanctification, and which regarded those who indulged in it as defiled, to the whole course of their life; and they had, therefore, to be celibates. This extension of the Mosaic law was, moreover, deemed desirable in consequence of the general conviction which the Jews entertained, in common with other nations, that no woman remains faithful to her husband, and that they all defile the bed of marriage. Philo, in the passage before us, and Josephus, as we shall see afterwards (*vide infra*, p. 47, § 2), only give the latter reason to suit their Greek readers, who could both understand it better and sympathize with it more than with the former.

from it so as to escape its noxious exhalations (*ab occidente litora Esseni fugiunt, usque qua nocent*), are the Essenes. They are a hermetical society, marvellous beyond all others throughout the whole earth. They live without any women, without gratifying sensual desires, without money, and in the company of palm trees. Their ranks are daily made up by multitudes of newcomers, who resort to them; and who, being weary of life, and driven by the surges of ill-fortune, adopt their manner of life. Thus it is that, through thousands of ages (*per saeculorum millia*),²⁰ incredible to relate this people prolongs its existence without any one being born among them; so fruitful to them are the weary lives of others."

Next in point of time is Josephus, or Joseph ben Matthias, better known by the name of Flavius Josephus, who was born in Jerusalem about 37 A. D. The description which this learned Jewish warrior and historian gives us of the Essenes, although somewhat marred by being made to harmonize with the systems of Greek philosophy, is very important, inasmuch as Josephus was not only a Palestinian Jew, but at one period of his life had joined the brotherhood. He tells us in his autobiography, § 2, that when sixteen years old he determined to examine for himself the respective merits of the three predominant sects, viz., of the Pharisees, Sadducees, and Essenes, with a view of making a selection from among them. His accounts of the Essenes are dispersed through his works. The following is a description contained in his *Jewish War*, book 2, chap. viii, sec. 2-13.

"§ 2. There are three sects of philosophers among the Jews. The followers of the first are called Pharisees, of the second Sadducees, and of the third, who really seem to

²⁰ This is simply a repetition of what the Essenes themselves said about their origin, in accordance with a common practice among the Jews. *Vide supra*, p. 43, note 14.

practice holiness, Essenes.²¹ Jews by birth they love each other more than any of the others.²² They reject pleasure as an evil, and regard continence and not yielding to passions as virtues. They despise marriage, and adopt children of others while still tender and susceptible of instruction,²³ and regard them as their own relations, and train them in their practices. They do not, however, repudiate marriage, and its consequent succession of the race in themselves, but they are afraid of the lasciviousness of women, and are persuaded that none of them preserve their fidelity to one man.²⁴

“§ 3. They despise riches, have all things in common in a very admirable manner, and there is not one to be found among them who is richer than another; for it is a law that those who enter the sect must give up their possessions to the society as common property,²⁵ so that there is not to be seen among them all, either the abjectness of poverty or the distinction of riches; but as every man's goods are cast into

²¹ This representation of the three Jewish sects as different philosophical schools, and the supposed resemblance of the Essenes to the Pythagoreans, which he mentions afterwards (*vide infra*, *Antiq.* xv 10; § 4, p. 57), and which have misled modern writers, are nothing but a desire on the part of Josephus to make the divers teachings of his co-religionists correspond to the different systems of Greek philosophy. It is this anxiety to show the Gentiles, for whom he wrote, how much the Jews resemble them both in doctrine and practice, which detracts from the merits of Josephus' history.

²² This love for the brotherhood, which the Essenes possessed to so extraordinary a degree, was also urged by the Evangelists and Apostles on the early Christians (comp. *John* xv 17; *Rom.* xii 8; *1 Tim.* iv 9; *1 Peter* i 8; ii 17; *1 John* iii 13; iv 7; v 2).

²³ This does not contradict Philo's remark (*vide supra*, p. 43, note 15, adopt children), as Herzfeld supposes (*Geschichte des Volkes Israel*, vol. ii, p. 375), since the two statements refer to two different things. The former affirms that they do not receive children into the novitiate, whilst the latter speaks of their adopting and educating them, which is a distinct thing from becoming a novice.

²⁴ *Vide supra*, p. 45, note 19.

²⁵ So our Lord urged on the young man, who lived so exemplary a life in the performance of Jehovah's law, and whom he loved, that unless he gave up his property he could not follow him (comp. *Matt.* xix 21; *Mark* x 21; *Luke* xviii 22), and commanded his disciples to sell all their possessions and distribute the money among the poor (comp. *Luke* xii 33).

a common treasury, they all, like brothers, have one patrimony. They regard ointment as defiling; and if one happens to be annointed against his will, he immediately wipes it off his body.²⁶ To be unadorned but dressed in white they regard as commendable. They have stewards of their common property, appointed by general election, and every one without distinction is proposed for all the offices.

“§ 4. They have no separate city, but some of them live anywhere; and if any of the society come from other places, whatever they have lies open for them, just as if it were their own; and they go to those whom they have never seen before as if they had been most intimate. Hence they take nothing with them when they go on a journey,²⁷ but arms for defence against robbers. A steward is appointed in every city of this Order to provide strangers with clothes and other necessities.²⁸ The keeping and appearance of their bodies is such as of children brought up in fear; they change neither garments nor shoes till they are worn out or made unfit by time.²⁹ They neither sell nor buy anything among themselves, but every one gives of that of which he has to him that wants, and gets from him that which he needs; and even without requital they can take whatever they want.

“§ 5. Their piety towards God is extraordinary, for they never speak about worldly matters before the sun rises, but offer up, with their faces towards it, some of the prayers

■ Ointment being ■ luxury comp. Ecclesiastes ix 8; the Essenes regarded the use of it ■ ■ extravagance, and contrary to the simplicity of their ■ ■ ■ ■ ■ of life.

²⁷ The ■ ■ ■ ■ in which Christ commands his disciples to depart on their journey (Mark vi 8-10) is the same which these pious Essenes are here said to have adopted. This also explains the injunction given by Jesus to his disciples in Luke xxii 36, about taking arms with them, which has so greatly perplexed commentators who were unacquainted with the customs of the Essenes.

²⁸ The Pharisees, too, had a steward in every place to supply the needy with clothing and food. (Comp. Pea viii 7; Baba Bathra 8 a; Sabbath 118.

■ Comp. also Luke x 4, etc.

transmitted by their forefathers, as if they supplicated it to rise.³⁰ Hereupon, they are all sent by the overseers, every one to work in the department in which he is skilled; and, having diligently labored till the fifth hour, assemble together again in one place, girt round with their linen aprons, and have a baptism with cold water.³¹ After this lustration they resort to a special house, in which no one of another faith is admitted, and go to the refectory purified as into a holy temple.³² Having quietly taken their seats the baker gives to every one a loaf of bread according to order, and the cook places before each one a dish with one sort of food. The priest commences with prayer, and no one is allowed to taste his food before grace is said. He also returns thanks after the meal; for both at the commencement and at the conclusion they praise Jehovih as the giver of their food.³³ Whereupon they put off their white garments as if they were sacred, and betake themselves again to their work until

³⁰ Some translate it "they offer prayer (*eis ton hliou*) to the sun." But it is utterly inconceivable that the Essenes, who were such thorough Jews, and so exemplary for their adoration of the Holy One of Israel, would be guilty of idolatry by worshipping the sun. Besides the prayer in question is described as one transmitted by the fathers. And can it be imagined that there existed among the Jews a national prayer to this luminary in direct violation to the first commandment, and of what is so expressly forbidden in Deut. iv 19? The prayer, therefore, here spoken of is the well known national morning hymn of praise (*הַמְאִיר לְאֶרֶץ*) for the return of the light of day, which still forms a part of the Jewish service to the present day. *Comp. Berachoth* 9 b; *Rappaport in the Bikure Ha-Itim*, vol. x, Vienna, 1829, p. 115, and *infra* p. 78.

³¹ This practice of bathing before meals was also common among the Pharisees (*comp. Chagiga*, 18 b), and as the Essenes covered themselves with their aprons so the Pharisees put on their *Talith* during their baptisms. *Comp. Berachoth* 24 b.

³² The Pharisees, too, regarded the refectory as a sanctuary, and compared its table to the altar in the temple, because the altar in the temple is represented as the table of the Lord (Ezekiel xli 22). Hence, R. Jochanan and R. Eleazar remark: "as long as the temple stood the altar atoned for the sins of Israel, but now it is man's table which atones for his sins." (*Talmud Berachoth*, 55 a). Hence the Chaldee paraphrase of Ezekiel xli 22, and the remarks of Rashi and Kimchi on this passage, which cannot be understood unless this traditional interpretation is borne in mind. *Comp. also Aboth* iii 3.

³³ This was also the practice of the Pharisees, and is to the present day the custom among the orthodox Jews.

evening. On returning again they take their supper together, at which strangers, who happen to be in the place, are allowed to sit down with them. No noise or tumult ever desecrates their house, but they let every one take part in the conversation in turn; and the silence of those who are within appears to those who are without as some awful mystery. The cause of this is the uninterrupted sobriety, as well as the fact that their eating and drinking are so measured out as just to suffice the cravings of nature.

“§ 6. Whilst they do nothing without the injunctions of their overseers, yet there are two things in which they have free action, viz., helping the needy, and shewing mercy; to help the deserving when they are in want, and to give food to the hungry, they have perfect liberty; but to give anything to their relations they are not allowed without the permission of the overseers. They are just dispensers of their anger, curbers of their passions, representatives of fidelity, ministers of peace; and every word with them is of more force than an oath. They avoid taking an oath, and regard it as worse than perjury; for they say that he who is not believed without calling on God to witness, is already condemned of falsehood.³⁴ They take extraordinarily great pains in studying the writings of the ancients, and select that which is especially beneficial both to the soul and the body; hence they investigate medical roots and the property of minerals for the cure of distempers.³⁵

³⁴ This paragraph almost embodies the sentiments uttered by Jesus in Matt. chap. 5.

³⁵ These ancient books on magical cures and exorcisms were the reputed works of Solomon, who, according to the Talmud, as well as the Byzantine and Arabian writers, composed treatises on miraculous cures and driving out evil spirits. (*Comp. Pesachim* 56 a; *Fabricius, Codex pseudepigraphus Vet. Test.* p. 1042, etc.; *Weil, Biblische Legenden der Muselmänner*, p. 225-279.) Josephus tells us elsewhere that some of these Solomonic productions still existed in his own days, and that he had actually seen demons driven out and people cured by their aid. (*Comp. Antig.* book viii, chap. ii, § 5.) This account most strikingly illustrates what Christ says in *Matth.* xii 27.

“§ 7. When any one desires to enter the sect, he is not immediately admitted, but although he has to remain a whole year without, yet he is obliged to observe their ascetic rules of living, and they give him an axe, an apron as mentioned above, and ■ white garment.³⁶ If he has given proof of continence during this time, he approaches nearer to their life and partakes of the holier water of purification; but is still not as yet admitted to their common table. Having thus given proof of his perseverance, his conduct is tested two more years, and, if found worthy, is admitted into the society. But before he touches the common meal, he swears, by most awful oaths,³⁷ first to fear God, and next to exercise justice towards all men—neither to wrong any one of his own accord, nor by the command of others; always to detest the wicked and to side with the righteous; ever to keep faith inviolably with all men, especially with those in authority, for no one comes to office without the will of God;³⁸ not to

³⁶ This custom has its origin in the extension of a Mosaic law. The hosts of the Lord are commanded in Deut. xxiii 13, 15, to have spades among the martial instruments in order to bury therewith their excrements without the camp, and thus to keep themselves pure from every pollution, and to be ■ holy camp, because the Holy One of Israel dwells in the midst thereof. Now, ■ the Essenes strove to be, in ■ pre-eminent sense, the spiritual hosts of the Lord, every one of them was obliged to have this spade in order to guard their sacred camp from defilement. For this reason the apron was also given to cover their nakedness in their numerous baptisms, and thus to keep their thoughts from dwelling upon anything which might lead to impurity; whilst the white garment was a symbol of their holiness. This, however, was not peculiar to the Essenes, ■ the Talmud tells us that when any one applied to become ■ member of the Pharisaic order (חכר), he had to pass through ■ novitiate of twelve months, at the expiration of which he received ■ sort of garment called כנפים, and having duly qualified himself in this stage, he was afterwards admitted to the holier lustrations (לקבלין לטהרות מקבלין). *Comp. Tosifta Demai c. 11; Jerusalem Demai ii 3; Babylonian Becharoth 30, 6.*

³⁷ This ■ the only occasion on which the Essenes were permitted to take ■ oath.

³⁸ This does not refer to governments generally, ■ Gfrörer will have it (*Philo und die jüdisch-alexandrinische Theosophie*, vol. ii, p. 533, etc.), but to the office of overseer or steward among the brotherhood, as is evident from the immediately following statement, which most unquestionably pledges every Essene to retain

be proud of his power nor to outshine his subordinates, either in his garments or greater finery, if he himself should obtain office; always to love truth and strive to reclaim all liars; to keep his hands clear from stealing, and his mind from unholy gain; not to conceal anything from the brotherhood, nor disclose anything belonging to them to those without, though it were at the hazard of his life. He has, moreover, to swear not to communicate to any one their doctrines in any other way than he has received them,³⁹ to abstain from robbing the commonwealth; and equally to preserve the writings of the society and the names of the angels.⁴⁰ By such oaths they bind those who enter the brotherhood.

"§ 8. Such ■ are caught in heinous sins are excommunicated from the society; and the excommunicated frequently die a miserable death. For, being bound by oaths and customs, they cannot receive food from any out of the society, so that they are forced to eat herbs till, their bodies being famished with hunger, they perish.⁴¹ Hence they compas-

his simplicity of character if he should ever attain to any official position or stewardship in the Order.

³⁹ This is not peculiar to the Essenes. The Pharisees, too, would not indiscriminately propound the mysteries of cosmogony and the theosophy, which according to them, are contained in the history of the Creation and in the vision of Ezekiel, except to those who are regularly initiated in the Order. Comp. Mishna Chagiga ii 1.

⁴⁰ This evidently refers to the secrets of the *Tetragrammaton*, and the angelology which played so important a part among the Jewish mystics from time immemorial. Comp. Wisdom of Solomon vii 20; Mishna Chagiga ii 1.

⁴¹ The reason why he ate herbs and not bread, or the simple dish which the Order generally took, is that, being bound by an oath to observe the practices of the brotherhood, he could only accept meals from those who lived according to the highest degree of purity (על מדרת השאה), and who, as ■ matter of course, kept their meals according to this degree. But as such a mode of life was of very uncommon occurrence, the excommunicated Essene ■ obliged to live on herbs or vegetables which he had to pluck himself; for, according to the Talmud, plants are only then considered unclean when they are cut off and water is poured upon them (משהוכשרו לקבל טומאה משנהלשו). As for Josephus' saying that he died ■ miserable death, and that he could only eat grass (ποιφάγων), this is simply another instance of his exaggerating and coloring his subject.

sionately receive many of them again when they are at their last gasp, thinking that suffering, approaching unto death, is sufficient for their sins.

“§ 9. In their verdicts they are most exact and just, and never give sentence if there are less than one hundred of the brotherhood present; but what is then decreed is irrevocable. Next to God they have the highest veneration for the name of the lawgiver, Moses, and punish with death any one who blasphemes it. To submit to the elders and to the majority they regard as a duty; hence, when ten of them sit together no one will speak if the other nine do not agree to it. They avoid spitting before the face, or to the right hand,⁴² and are also stricter than all other Jews not to touch any labor on the Sabbath day—for they not only prepare their Sabbath-day's food the day before, that they may not kindle a fire on that day, but they will not move a vessel out of its place⁴³ nor go to ease nature. On all other days they dig a pit of a foot deep with a spade (such an one being given to the novice), and having covered it all around with a cover, that it may not offend the divine rays, they set themselves over it, and then put the earth that was dug out of it again into the pit; and do this after having chosen the most lonely places. And although the voiding of bodily excrements is natural, yet it is their custom to bathe after it, as if they had been defiled.⁴⁴

“§ 10. They are divided according to the time of leading

⁴² The Pharisee, too, regarded ten persons as constituting a complete number for divine worship, held the assembling of such a number as sacred, and would not spit in their presence. *Comp. Berachoth* 54 a; *Jerusalem Berachoth* iii 5; *Abot* iii 6.

⁴³ This is not peculiar to the Essenes; for the Pharisees, too, would not remove a vessel on the Sabbath (*comp. Tosifta Succa* iii); and the orthodox Jews, to the present day, will not carry a handkerchief on the Sabbath; they tie it round the body to serve as a girdle, so that it may not be said that they carry the weight of so small a thing on the sacred day. *Comp. also Mark* xi 16.

⁴⁴ Neither is this peculiar to the Essenes; for not only did the Pharisees of old do the same (*comp. Ioma*, 28 a), but the orthodox Jews of the present day wash after performing the duties of nature.

this mode of life, into four different classes, and the juniors are so inferior to the seniors that the latter must wash themselves when they happen to touch the former, as if they had been defiled by strangers.⁴⁵ They live to a great age, so that many of them live to above a hundred years—arising from the simplicity of their diet, as it appears to me, and from their order. They despise suffering, and overcome pain by fortitude. Death, if connected with honor, they look upon as better than long life. Of the firmness of their minds in all cases the war with the Romans has given ample proof, in which, although they were tortured, racked, burned, squeezed, and subjected to all the instruments of torment, that they might be forced to blaspheme the lawgiver or eat what was forbidden, yet they could not be made to do either of them; nor would they once flatter their tormentors or shed a tear, but smiling through their torments, and mocking their tormentors, they cheerfully yielded up their souls, as those who would soon receive them back again.⁴⁶

“§ II. For they firmly believe that their bodies perish and their substance is not enduring, but that the souls are immortal—continue forever and come out of the most subtile ether—are enveloped by their bodies, to which they are attracted through a natural inclination, ■ if by hedges—and that when freed from the bonds of the body, they, as if released from a long servitude, rejoice and mount upwards. In harmony with the opinion of the Greeks,⁴⁷ they say that for the good souls there is life beyond the ocean, and ■ region that is never molested either with showers or snow or intense heat—is always refreshed with the gentle gales of

■ This division of the brotherhood into four classes, ■ well as the impurity contracted by the higher class when touching ■ who belonged to a lower class of purity, also existed among the Pharisees. *Vide supra*, p. II, note 1.

■ Philo, too, speaks of this fact. *Vide supra*, p. 42.

⁴⁷ This ■ another instance of the anxiety of Josephus to make the ■ pharases of Judaism harmonize with the Greek mode of thinking.

wind constantly breathing from the ocean; whilst to the wicked souls they assign a dark and cold corner, full of never-ceasing punishments. And it seems to be according to the same opinion that the Greeks assigned to their valiant men, whom they called heroes and demigods, the Island of the Blessed, but to the souls of the wicked the regions of the impious in Hades; as also their fables speak of several there punished, as Sisyphus, and Tantalus, and Ixion, and Tityus. This they teach, partly because they believe that the souls are immortal, and partly for the encouragement of virtue, and the discouragement of vice. For good men are made better in their lives by the hope of reward after death, whilst the passions of the wicked are restrained by the fear that they are in, that, although they should be concealed in this life, after death they must suffer everlasting punishment. This is the doctrine of the Essenes about the soul—possessing thereby an irresistible bait for those who have once tasted their philosophy.

“§ 12. There are also ~~some~~ among them who undertake to foretell future events, having been brought up from their youth in the study of the sacred Scripture, in divers purifications, and in the sayings of the prophets; and it is very seldom that they fail in their predictions.

“§ 13. There is also another order of Essenes who, in their way of living, customs, and laws, exactly agree with the others, excepting only that they differ with them about marriage. For they believe that those who do not marry cut off the principal part of human life—that is, succession—especially that, if all were of the same opinion, the whole race would soon be extinguished. They, however, try their spouses for three years, and after giving evidence, by three natural purgations, that they are fit to bear children, they marry them. They have no connubial intercourse with them when with child, to show that they do not marry to gratify

lust, but only to have children. The women, too, have their garments on when they have baths, just as the men have on their aprons. Such are the customs of this brotherhood."

The next mention which Josephus makes of them is in his *Antiq.* book xiii, chap. v, § 9, and is as follows:

"§ 9. At this time (166 B. C.) there were three sects (*αἵρέσεις*) among the Jews, differing in their opinion about human affairs. The first was called the sect of the Pharisees, the second the sect of the Sadducees, and the third the sect of the Essenes. The Pharisees affirm that some things only but not all are the work of fate (*τῆς εἰμαρμένης*), and some are in our own power, whether they should take place or whether they should occur; the sect of the Essenes maintain that fate governs all things,⁴⁸ and that nothing can befall man contrary to its determination and will (*ψῆφος*); whilst the Sadducees reject fate, saying that there is no such thing, and that human events do not proceed from it, and ascribe all to ourselves, so that we ourselves are the cause of our fortunes, and receive what is evil from our own inconsiderateness. However, I have given a more minute description of this in the second book of the Jewish War."

He speaks of them again in *Antiq.* book xv, chap x, § 4, towards the end, and § 5, as follows:

"§ 4. The Essenes, as we call them, were also exempted from this necessity (of taking an oath of allegiance to Herod). These men lead the same kind of life which among the Greeks has been ordered by Pythagoras.⁴⁹ I have dis-

⁴⁸ It is evident that Josephus, as an orthodox and pious Jew, cannot mean by *εἰμαρμένη* the *Fatum* of the Stoics, which was above the deities; but intends to convey thereby the idea of *eternal counsels* and *predestination* spoken of in the Scripture. Indeed, elsewhere Josephus tells us distinctly that "the doctrine of the Essenes delights to leave all things to God" (*vide infra*, p. 59. || 5): so that that which is in the one case ascribed to *fate*, is in the other ascribed to *Jehovah*.

⁴⁹ No more regard is to be paid to this remark, that the Essenes are like the Pythagoreans, than to the assertions which Josephus makes afterwards, that they are related in their manner of life to the Polistæ (*vide infra*, p. 60), as his

coursed more fully about them elsewhere. The reason, however, why Herod had the Essenes in such honor, and thought more highly of them than of mortal nature, is worthy of record. For this account, too, is not unsuitable for this history, inasmuch as it shows the people's opinion about the Essenes.

"§ 5. There was a certain Essene, named Menahem (Μενάημος = מנחם) who was celebrated not only for the uprightness of his conduct, but also for the foreknowledge of the future proceeding from God. When he once saw Herod, as a boy going to school, he addressed him by the name of 'King of the Jews.'⁵⁰ Herod thought that he did not know him or that he jested, and reminded him that he was of common origin. But Menahem smiled on him most friendly, clapped him on the back with his hand, and said, 'Thou wilt, nevertheless, be king, and wilt begin thy reign happily, for God has found thee worthy of it. And remember the blows that Menahem has given thee, as being the symbol of the change of thy fortune. For this assurance will be salutary for thee when thou wilt love justice and piety towards God and equity towards thy citizens. However, I know that thou wilt not be such an one, for I can perceive it all. Thou wilt, indeed, excel more than any one in happiness and obtain an everlasting reputation, but thou wilt forget piety and justice. This will not be concealed from God, for he will visit thee with his wrath for it, towards the end of thy life.' Herod paid very little attention to it at the time as he had no hope of it. But as he soon afterwards advanced to

aim was to show how much the Jewish sects resembled the Greek systems of philosophy. Comp. p. 48, note 21.

⁵⁰ The fact that Menahem saw Herod in Jerusalem, and that the Essene Judas, as Josephus tells us elsewhere (*comp. Jewish War*, book i. chap. iii, § 5: *Antiq.* book xiii, chap. xi, § 2), foretold in the temple the death of Antigones, clearly shows that the Essenes did not at first form a separate community, but lived together with the rest of their Jewish brethren.

the dignity of king and was happy, he ordered Menahem to come to him in the height of his dominion, and asked him how long he should reign; but Menahem did not tell him. Seeing that he was silent, he asked again whether he should reign ten years. Whereupon he replied, 'Yes, twenty, nay, thirty years;' but did not determine the exact limit of his reign. Herod, rejoicing on it, gave Menahem his hand and dismissed him, and from that time continued to honor the Essenes." I thought of relating this to the readers (though to some it may seem incredible), and of making it known, as it concerns us, because many of the Essenes are highly esteemed for their virtuous conduct and their knowledge of Divine things.

Josephus also relates instances in which Essenes foretold future events, in Antiq. book xviii.

The last account which Josephus gives us is to be found in his Antiq. book xviii, chap. i, §§ 2 and 5.

"§ 2. There have been three philosophies among the Jews ever since the ancient time of the fathers (*ἐκ τοῦ πάνναρχαίου τῶν πατρίων*), that of the Essenes, that of the Sadducees, and a third which the so-called Pharisees followed. Although I have already spoken of them in the second book of the Jewish War, yet will I mention here also something about them.

"§ 5. The doctrine of the Essenes delights in leaving all to God (*Θεῷ καταλιπεῖν φιλεῖ τὰ πάντα*). They regard the soul as immortal, and say that the attainment of virtue must be fought for with all our might. Although they send consecrated gifts to the Temple yet they never bring any sacrifice on account of the different rules of purity which they observe; hence, being excluded from the common sanctuary, they offer sacrifices in themselves (spiritually). Otherwise, they are in their manner of life the best of men, and employ themselves wholly in the labor of agriculture. Their uprightness is to be admired above all others who endeavor to practice virtue;

such uprightness, which is by no means to be found among the Greeks and foreigners, is not of recent date, but has existed among them from times of yore (*ἐκ παλαιού*), striving most scrupulously not to disturb the community of goods, and that the rich should not enjoy more of the common property than the poor. This is the conduct of this people, who are more than four thousand in number. They never marry wives, nor endeavor after the possession of property; for they believe that the latter leads to injustice, and the former yields opportunities for domestic discord. Living by themselves they serve each other. They choose good men, who are also priests, to be the stewards of their incomes and the produce of the fields, as well as to procure the corn and food. They do not differ at all in their living, but are more like those Dacæ who are called *Polistæ*." (*Πολισται* or *Κτίσται*), [*dwellers in cities*.]

We notice next the account of Caius Julius Solinus, the author of the geographical compendium called *Polyhistor*, who flourished about 238 A. D. His accounts, which are to be found in chap. xxxv, §§ 7-10 of his work, are evidently derived from Pliny.

"In the interior of Judea, towards the west, are the Essenes, who differ from the usages of all other nations in their marvellous constitutions, and who, according to my opinion, have been appointed by Divine providence for this mode of life. No woman is to be found there; connubial pleasures they have entirely renounced; money they know not, and palm-berries are their food.⁵¹ Not a single birth takes place there, and yet there is no want of population. The place itself is devoted to modesty. Although a very large number

⁵¹ Pliny, whom Solinus copies, simply said that the Essenes lived in the society of palm-trees (*socia palmarum*), to form an antithesis with the appellation *a solitary community* (*sola gens*); and this is perfectly correct. But Solinus' alteration of it into "palm-berries are their food" (*palms victitant*) is incorrect inasmuch as they lived from the cultivation of the land, bees, etc.

of persons run to it from all quarters, yet none are admitted who are not thought to possess purity, fidelity and innocence; for, if one has been guilty of the slightest misdemeanor, though he endeavor to obtain admission by offering never so large a fortune, he is excluded by a divine decree. Thus it is that through an immense space of ages (*per immensum spatium saeculorum*), incredible to relate,⁵² this society is perpetuated though no child is born among them."

The next account is that of Porphyry, the neo-Platonic philosopher and celebrated antagonist of Christianity, who was born 233 A. D., d. 306 A. D. His description of the Essenes, which is given in his treatise *On the Abstinence from Animal Food* (*Lugduni ap. Morillon*, 1620, p. 381, etc.), is, as he himself tells us, taken from Josephus. He has, however, made some alterations, as may be seen from the following:

"There were three sorts of philosophers among the Jews, the first were headed by the Pharisees, the second by the Sadducees, and the third, who seemed the most honorable (*σεμνотάρη*), by the Essenes. The latter formed such a society as Josephus has described it in different parts of his works, as well as in the second book of the Jewish History, which he composed in seven books, as in the eighteenth book of his antiquities, which he composed in twenty books, and in the second part to the Greeks.⁵³

"The Essenes are Jewish by birth, and love one another more than other people. They avoid sensual enjoyments as vices, and regard continence and the power to resist the passions as the first virtue; they despise marriage and adopt the children of strangers, whilst still young and suitable for instruction, regard them as their own, and train them in their

⁵² This is simply a reiteration of what Pliny says about the antiquity of the Essenes.

⁵³ This work of Josephus, addressed to the Greeks, is now longer extant.

usages. They do not repudiate matrimony and child birth in themselves, but they guard against the sensuality of women. They despise riches, and there is a wonderful community of goods among them. There is no one found among them who occupies a distinguished position through his wealth; for they have a law that those who enter the society give up their possessions to the brotherhood, so that there is no such thing among them as abjectness of poverty or arrogance of riches; but the possessions of all put together form a fraternal and common property. If one of them happens to be inadvertently anointed, he immediately washes his whole body; for they regard it as praiseworthy to have a dry skin, and they are always dressed in white. They appoint stewards to manage their common property; and every one without distinction is eligible for all the offices.

“They are not confined to one city, but live in different places, and everything they have is at the service of the members who come from another city. Though as meeting for the first time they at once salute each other as intimate friends (ἴσασιν ὥσπερ συνήθεις); hence they travel without taking anything with them. They do not change either garments or sandals until worn out by age; they neither buy nor sell, but every one gives of that which he has to him that wants it, and receives that which he needs; but even without receiving anything in return they freely communicate to him that wants. Their piety towards God is extraordinary. None of them speak about anything profane before the sun rises; but they offer to it some of the prayers transmitted to them by their forefathers, as if they supplicated it to rise, etc., etc.” He repeats almost literally the whole of § 5 of Josephus *On the Jewish War*, book ii, chap. viii, which we have previously given, p. 49.

Porphyry omits § 6 of Josephus, but gives, with a few verbal alterations, both the whole of § 7, which describes the

admission into the Order, and § 8, which describes the punishment. He omits a greater part of § 9, and adds the following statement, which is not found in Josephus.

"Their food is so poor and scanty that they do not require to ease nature on the Sabbath,⁵⁴ which they devote to singing praises to God and to rest." He omits from § 10 the description of the division of the Essenes into four classes; and simply mentions firmness in suffering death. He also omits from § 11, the whole piece beginning with the words "In harmony with the opinion of the Greeks, etc.;" whilst he not only gives the whole of § 12, but has also the following addition: "With such a manner of life, and with their firm adhesion to truthfulness and piety, there are naturally many of them who can foretell future events, etc.;" and concludes with the words, "This is the nature of the Order of the Essenes among the Jews," omitting altogether what Josephus says in § 13 about those Essenes who marry.

Epiphanius, bishop of Constantia and metropolitan of Cyprus, who was born in Bezanduca, a small town of Palestine, in the first part of the fourth century, and died in 403, has also given us some brief notices of the Essenes in his celebrated work *Against the Heretics*. His first notice is to be found in *Adver. Haer.*, lib. i, ord. x, p. 28, ed. Col., 1682, under the title *Against the Essenes and the Samaritans*, and is as follows:

"The Essenes continue in their first position, and have not altered at all. According to them there have been some dissensions among the Gorthones, in consequence of some difference of opinion which has taken place among them—I mean among the Sebuens, Essenes and Gorthones. The difference of opinion relates to the following matter: The law of Moses

⁵⁴ This is simply imaginary; the real reason for it was, that they could not dig on the Sabbath the hole that was requisite for it, without, as they thought, violating the sanctity of the day, as to do so ■■■ considered a labor.

commands the Israelites of all places to come up to Jerusalem to the three festivals, viz., the feasts of the Passover, Pentecost and Tabernacles. As the Jews in Judea and Samaria were largely dispersed, it is supposed that those of them who made their pilgrimage to Jerusalem went through Samaritan cities, and as the Samaritans assemble at the same time to celebrate the festivals, a conflict arose between them."

Epiphanius speaks of them again (*Adv. Haer.*, lib. i, ord. xix, p. 39), and under the title, *Against the Ossenes* (κατὰ Ὀσσηνῶν), as follows :

"Next follows the Ossenes, who are closely connected with the former sect. They, too, are Jews, hypocrites in their demeanor, and peculiar people in their conceits.⁵⁵ They originated, according to the tradition which I received, in the regions of Nabatea, Itruria, Moabitis, and Antilis (Ἀρπῖλιτις), in the surrounding neighborhood of the so-called Dead Sea. . . . The name Ossenes, according to its etymology, signifies the *stout race* (στυβυρὸν γένος) A certain person named Elaxai joined them at the time of the Emperor Trajan, after the advent of the Saviour, who was a false prophet. He wrote a so-called prophetic book which he pretended to be according to divine wisdom. He had a brother named Jeeus, who also misled the people in their manner of life, and caused them to err with his doctrine. A Jew by birth, and professing the Jewish doctrines, he did not live according to the Mosaic law, but introduced quite different things, and misled his own sect. . . . He joined the sect of the Ossenes, of which some remnants are still to be found in the same regions of Nabatea and Perea towards Moabitis. These people are now called *Simseans*.⁵⁶

⁵⁵ This unjust remark about the Essenes, whose exemplary virtues and self-denying life elicited the unqualified admiration of Jews, Greeks and Romans, is just what might be expected from the bigoted persecutor of heretics, amongst whom he put no less a person than St. Chrysostom.

⁵⁶ This name may be derived from the Hebrew *Shemesh* (שֶׁמֶשׁ) *sun*, and was

"But hear the Sadducee's nonsense (*comp. ibid. p. 42*); he rejects the sacrificial and altar services, as repulsive to the Deity, and as a thing which, according to the meaning of the fathers and Mosaic law, was never offered to the Lord in a worthy manner. Yet he says that we must pray with our faces toward Jerusalem, where the sacrificial altar and the sacrifices have their place. He rejects the eating of animal flesh, which is common among the Jews, and other things; nay, even the sacrificial altar and the sacrificial fire, as being foreign to the Deity. The purifying water, he says, is worthy of God, but the fire is unworthy, because of the declaration of the prophet: "Children, go ye not there to see the fire of the sacrifices, for ye err; yea, it is already an error to think such a thing. 'If ye look at the fire very closely,' says he, 'it is still far off. Moreover, go ye not to look at the sacrificial fire, but go ye rather to the doctrine of the water.' There is much more of such idle talk to be found among the Ossenes."⁵⁷

These are the sources from which the writers upon the Essenes have, till within very lately, drawn their information. As to the account of Eusebius (*comp. Hist. Ecclesiast., lib. ii, cap. xvii*), to which appeal is often made, it is only a Christianized reproduction of the so-called Philonic description of the Therapeutae. It would therefore be useless to give it. In looking through these accounts, it will be seen that there are only three independent ones among them, namely: Philo's, Josephus', and Pliny's; as the notice of Solinus is merely a repetition of Pliny, the description of Porphyry is almost a literal reproduction of Josephus; whilst the distorted

most probably given to the Essenes, because of the erroneous notion that they worshipped the sun.

⁵⁷ The whole of this account is ~~more~~ than useless, inasmuch as it not only gives no information whatever about this interesting Order, but is positively misleading.

scraps of Epiphanius are not only worse than useless, but are unworthy of him, and the account of Eusebius is simply misleading, inasmuch as it is a repetition of an apocryphal story, which has nothing to do with the Essenes.

CHAPTER III.

HAVING given the ancient documents, all that now remains is that I should give a brief sketch of the most important modern literature on the Essenes. In doing this part of my task, as in the former, I shall try as much as it is possible to follow the chronological order.

1513-1577. Accordingly De Rossi occupies the first position. In his erudite work, called *Meor Enajim*, i. e., *The Light of the Eyes*, which is a cyclopedia of Biblical literature and criticism, this profound critic gives us a brief notice of this brotherhood, in which he maintains that the Essenes are identical with the Greek sect called *Baithusians* in the Talmud, and *Therapeutae* by Philo. His account is as follows: "It has often appeared to me strange that the Talmud should say nothing whatever about that sect which obtained a good report among the nations. I therefore examined the works of our sages, to ascertain whether I could find in them any distinction made between the Sadducees and the Baithusians. And it appeared to me that though both alike denied the traditional law (התורה שעל פה), yet the Baithusians are nowhere charged with the sin of denying, like the Sadducees, the immortality of the soul and future judgment. Moreover, I thought of the similarity of the names Baithusians and Essenes (ביתוסים איסיאי), and especially of the manner in which the ancients changed names. Now, owing to the word בית being so frequently found prefixed to names of schools and families, the appellation ביתוסים might easily have originated from a junction of the words בית איסיאי. I also saw the passage in the Talmud, Sabbath, cap. viii, fol.

108, ~~is~~ quoted also in Sopherim, cap. i, which is ~~is~~ follows: 'A Baithusian asked R. Joshua whence do we know the phylacteries must not be written upon the skin of ~~an~~ unclean animal?' To which he replied, 'It is written that the Lord's law may be in thy mouth (Exod. xiii 9), this signifies that phylacteries must be written upon the skin of ~~an~~ animal which thou canst take into thy mouth, *i. e.*, eat.' To this he said, 'This being the ~~case~~ ~~we~~ we must also not write the phylacteries upon the skin of an animal which died;' (for ~~an~~ Israelite is ~~is~~ much forbidden to taste the flesh of it, as to eat an unclean animal). Hereupon the Rabbi replied, 'I will tell thee ~~a~~ parable, to make the thing clear. Two men are condemned to death; the one the king kills, and the other is killed by the executioner; now, which of the two dost thou esteem the higher? Surely the one which the king himself has executed. So the animal which died (*i. e.*, which the King of Kings caused to die) must be preferred to the others.' Whereupon the Baithusian said, 'Accordingly we ought also to eat it.' R. Joshua replied, 'The Bible prohibits it (Deut. xiv), and dost thou want to eat it? The Baithusian then said, **קלום**. This expression, Rashi of blessed memory rightly says, is Greek; *i. e.*, καγόν. Hence it is to be inferred that the Baithusian was ~~a~~ Greek; and, indeed, we know from Philo and Josephus that the Essenes were also Greek Jews, living in Alexandria. . . . From all these things I easily quieted my mind, and concluded that the Baithusians are the ~~same~~ ~~as~~ the Essenes."¹ Now, from a careful perusal of the account given by Josephus of the Essenes, it will be ~~seen~~ that he never describes them ~~as~~ Greek Jews. Besides, this is utterly at variance with ancient tradition, as the Talmudic authorities most positively declare that the Baithusians and Sadducees were both alike in doctrine,

¹ Comp. Meor. Enajim, edit. Mantua. 1547, fol. 33 b.

that they both derived their names from the founder of these sects, Baithos (ביתוס) and Zadok (צדיק), the disciples of Antigonus of Soho, and that they gave rise to these sects, through misinterpreting the following saying of their master² which he had received from Simon the Just: "Be not like servants who serve their master for the sake of receiving a reward, but be ye like servants who serve their master without the view of receiving a reward," recorded in Aboth. i 3. Upon this Aboth d. R. Nathan (cap. v) remarks, "Antigonus' two disciples at first continued implicitly to teach this saying to their disciples, and these again to their disciples. At last, however, they began to ponder over it, and said: 'What did our fathers mean by this saying? Is a laborer to labor all day and not receive his wages in the evening? Now if our fathers had believed that there is another world and a resurrection of the dead, they would not have spoken thus.' Hence they dissented from the law, and from them originated the two sects, the Sadducees and the Baithusians—the Sadducees from Zadok, and the Baithusians from Baithus. They used gold and silver vessels all the days of their life, not because they were proud, but because they said that the Pharisees themselves have a tradition that they afflict themselves in this world, and have nothing in the world to come."

² אנטיגנוס איש סוכו קבל משמעון הצדיק הוא היה אמר אל תהיו כעבדים המשמשים את הרב על מנת לקבל פרס אלא היו כעבדים המשמשים את הרב שלא על מנת לקבל פרס ויהי מורא שמים עליכם כדי שיהיה שכרם נסול לעתיד לבא; אנטיגנוס איש סוכו היו לו שני תלמידים שהיו שונין בבריו שונין היו לתלמידים ותלמידיהם עמרו ודקדקו אחריהן ואמרו מה ראו אבותינו לומר אפשר שיעשה פועל מלאכה כל היום ולא יטול שכרו ערבית אלא אילו יודעין אבותינו שיש העולם (אחר) ויש תחיית המתים לא היו אומרים כך עמרו ופירשו מי התורה ונפרצו מהם שתי פרצות צדוקים וביתוסין צדוקים על שום צדוק ביתוסין על שום ביתוס שהיה משתמש בכלי זהב וכלי כסף כל ימיו לא היתה דעתו גסה עליו אלא צדוקים אומרים מסורה בית פרושים שהן מצערין עצמן בעולם הזה ובעולם הבא אין להם כלום;

From this we see that: 1. The Baithusians, like the Sadducees, derived their appellation from the proper name of their founder, which is *Baithus* בִּיתוֹם, so that the first part of their name בֵּית cannot be separated from it. 2. Like the Sadducees, the Baithusians denied the immortality of the soul and the existence of angels, whereas the Essenes firmly believed in the immortality of the soul, and made the angels to play a very important part in their creed. That the Sadducees and the Baithusians were considered to be identical, or, at all events, to hold similar doctrines, is also evident from the fact that what is in one place of the Talmud ascribed to the former, is in another ascribed to the latter. Thus, for instance, in *Succa*, 48 b. the Sadducees are said to have questioned the necessity of bringing a libation of water on the Feast of the Tabernacles; in *Tosifta Succa* cap. iii, it is ascribed to the Baithusians. In *Maccoth*, 5, b. *Chagiga*, 16 b. it is said that the Sadducees urged that a false witness should only then be executed if the individual whom he had falsely accused had already been executed; in *Tosifta Sanhedrin*, cap. vi, the same thing is ascribed to the Baithusians. According to *Joma*, 19 b. 53 a, the Sadducees would have it that the High Priest should put the incense on the fire outside the Sanctuary on the great Day of Atonement, in *Tosifta Joma*, cap. i, and *Jerusalem Joma* i 5, this is also ascribed to the Baithusians. *Comp.* also 115, b., *Megillath Taanith*, cap. vi, with *Tosifta Jadajim* cap. ii, and 4. The Baithusians are constantly spoken of as heretics and false witnesses (*comp. Jerusale Rosh Ha-Shana* ii, 1; *Babl. ibid.* 226), which is utterly at variance with the high character given to the Essenes even by those who belong to the opposite sects.

1587-1643. The learned Dr. Thomas Godwyn occupies the next position. In his interesting and erudite volume, entitled *Moses and Aaron*, which was first published in London 1625, Godwyn devotes *the twelfth chapter of the first book*

to the Essenes. The etymology of this word he takes to be Syriac **NDN** *to heal, to cure diseases*, and submits that they were called **ESSENES** = *θεραπευται physicians*, because they cultivated the study of medicine. His summary of their doctrines and practices is made from Josephus' description of them as well as from Philo's reputed account of *the Therapeutae* which has nothing to do with the Palestinian Essenes. Godwyn also gives a number of supposed parallels between the doctrines and practices of Essenism and Pythagorism. He does not attempt to account for these resemblances, ~~but~~ does he try to trace the origin of the brotherhood. He is, however, certain that they existed in the time of Judas Macabæus and "continued until the day of our Saviour and after; for Philo and Josephus speak of them as living in their time." He assigns the following reasons for their not being mentioned in the New Testament. 1. Their being small in number. 2. "They were peaceable and quiet, not opposing any; and therefore not so liable to reproof as the Pharisees and Sadducees, who opposed each other, and both joined against Christ." 3. They were passed over in silence in the New Testament just "as the Rechabites in the Old Testament, of whom there is mention only once, and that indirectly, although their order continued about three hundred years, before this testimony was given of them by the prophet Jeremiah." And 4. "Though the name of the *Essenes* be not found in Scripture, yet we shall find in St. Paul's Epistles many things reproved, which were taught in the school of the Essenes. Of this nature was that advice given unto Timothy: '*Drink no longer water, but use a little wine.*' (1 Tim. v. 23). Again, '*Forbidding to marry, and commanding to abstain from meats is a doctrine of devils*' (1 Tim. iv 3); but especially *Colossians* ii, in many passages the Apostle seemeth directly to point at them, 'Let no man condemn you in meat and drink' (verse 16); 'Let no man bear rule over

you, by humbleness of mind and worshipping of angels' (verse 18); 'Why are ye subject to ordinances (τί δογματίζεσθε verse 20)?' The Apostle useth the word δόγματα which was applied by the Essenes to denote their *ordinances*, *aphorisms* or *constitutions*. In the verse following he gives an instance of some particulars, 'Touch not, taste not, handle not' (ver. 21). Now, the junior company of Essenes might not *touch* the seniors. And in their diet their taste was limited to bread, salt, water and hyssop. And these ordinances they undertook διὰ πόθον σοφίας saith Philo, *for the love of wisdom*; but the Apostle concludeth (ver. 23) that things had only λόγον σοφίας a show of *wisdom*. And whereas Philo termeth the religion of the Essenes by the name of θεραπεία, which word signifieth *religious worship*, the Apostle termeth in the same verse εθελθρεκίαν *voluntary religious worship or will worship*; yea, where he termeth their doctrine πάτρων φιλοσοφίας a kind of *philosophy received* from their forefathers by tradition; St. Paul biddeth them beware of *philosophy* (ver. 8).'' I have given this extract in full because succeeding writers have with more or less exactness based their opinion upon it. In animadverting upon it, I need only refer to the former part of this volume, where it will be seen that some of the things here mentioned, are not peculiar to the Essenes, and others do not belong to them at all, whilst the last quotation from Philo describes the *Therapeutae* and not the Essenes.³

1628-1678. Next in point of time is Theophilus Gale, who gives us a description of the Essenes in his famous work called *The Court of the Gentiles*, part ii (Oxford 1671), book ii, § 9, p. 146-156. As might be expected from this learned writer, who wrote this elaborate work to demonstrate that "the original of all human literature, both philology and philosophy, is from the Scriptures and the Jewish Church,"

³ Comp, Moses and Aaron: Civil and Ecclesiastical Rites used by the Ancient Hebrews, eighth edition (London, 1672), book i, chap. xii, p. 50-59.

he endeavors to prove that Pythagoras took the whole of his philosophic system from the Essenes. "As for the origination of their name," Gale tells us, "they were called **חסדרים** *i. e.*, according to the Greek *καθαροί* and according to the English dialect *pure*. Now the origination or rise of these Essenes I conceive (by the best conjectures I can make from antiquity) to be in or immediately after the Babylonian captivity (though some make them later), and the occasion of their separation and consociation seems this. Many of the carnal Jews defiling themselves either by being too deeply plunged in worldly affairs, even to the neglect of their religion, or, which was worse, by sensual compliance with their idolatrous lords, thereby to secure their carnal interests, these **חסדרים** or Essenes, to preserve themselves from these common pollutions, separated and retired themselves from the crowd of worldly affairs into an holy solitude and private condition of life, where they entered into a strict confederation or consociation to lead together a collegiate devout life."⁴ He then gives an epitome of their doctrines and practices, and finally endeavors to show that Pythagoras got his system from them. In doing this, Gale mixes up the Therapeutae with the Essenes, and follows largely the description of Godwyn.

1643-1724. We then come to Dean Prideaux, who has a lengthy description of the Essenes in *The Old and New Testaments Connected*, part ii, book v, which first appeared in London, 1717. The chief value of Prideaux's work on this subject consists in the fact, that he has given in English Philo and Josephus on the Essenes, as well as the short notice from Pliny. In his own remarks, which follow these extracts, he, in common with his predecessors, mixes up the Therapeutae with the Essenes, and tries to repel the Romanists

⁴ The Court of the Gentiles. Pt. ii of "Philosophy," Oxford, 1671, p. 147, etc.

who adopted the assertions of Eusebius (*Hist. Ecclesiast. lib. ii, c. 17*), that these Therapeutae or contemplative Essenes were Christian monks instituted by St. Mark. He also endeavors to expose the folly of the Deists, who infer, from the agreement between the Christian religion and the documents of the Essenes, that Christ and his followers were no other than a sect branched out from that of the Essenes. Among the accusations which the Dean brings against the Essenes for violating the law of God, is the charge that they absolutely condemned servitude, which the Holy Scriptures of the New Testament (Philemon 9-21), as well as the Old, allow.⁵ Instead of blaming them for repudiating slavery, we believe that the civilized world in the present day will be unanimous in pronouncing it to have been one of the glorious features of Essenism, anticipating the spirit of Christianity and the philanthropy of the nineteenth century.

1653-1723. Basnage gives a very lengthy account of the Essenes in his *History of the Jews lib. ii, chaps. xii, xiii*. Those who are acquainted with the writings of this learned Frenchman, know that he could not write on anything without bringing together a mass of useful information. He, however, mistook the character of the Essenes, as well as the value of the documents upon which he relies. Preferring Philo's account to that of Josephus, though the latter lived amongst the Essenes, Basnage confounds the brotherhood with the Therapeutae, and hence asserts that "they borrowed several superstitions from the Egyptians, among whom they retired." Through this, he is led to occupy by far the greater part of his description with the needless discussion of the question "whether the Essenes from being Jews were

⁵ The Old and New Testaments Connected, seventeenth editions, vol. iii, London, 1815, part ii, book v, p. 406-431.

converted to Christianity by St. Mark, and founded a monastic life."■

1692-1762. Dr. Jennings' chapter on the Essenes is simply a commentary on Godwyn's account. Jennings disputes some of the imaginary parallels between Essenism and Pythagorism exhibited by Godwyn, and inclines to the opinion "that the Essenes begun a little before the time of the Maccabees, when the faithful Jews were forced to fly from the cruel persecutions of their enemies into deserts and caves, and by living in those retreats, many of them being habituated to retirement, which thereby became most agreeable to them, they chose to continue it, even when they might have appeared upon the public stage again, and accordingly formed themselves into recluses." As to the difficulty to account for "the absolute silence of the evangelical history concerning the Essenes," Jennings reiterates the remarks of Godwyn upon the subject.⁷

In 1821, appeared in Berlin, Bellermaun's valuable little volume on the Essenes and Therapeutae.⁸ The author, with characteristic German industry and perseverance, brought together in this monograph the ancient documents on the Essenes. His critical acumen, however, is not commensurate to his industry, and while his little document will deservedly continue to be a useful manual for the student who wishes to acquaint himself with what Philo, Pliny, Josephus, Solinus, Porphyry, Epiphanius and Eusebius said upon this subject, it is to be questioned whether Bellermaun's conclusions will be shared by many. He is of the opinion that "the Essenes and Baithusians are the same both in name and doctrine,"

⁶ The History of the Jews, from Jesus Christ to the present day. London, 1708, p. 125-137.

⁷ Jewish Antiquities; or a Course of Lectures on the two first books of Godwyn's Moses and Aaron, ninth edition. London, 1837, book i, chap. xii, p. 281-287.

⁸ Geschichtliche Nachrichten aus dem Alterthume über Essäer und Therapeuten. Berlin, 1821.

and that "the Essenes have four other names in history besides their proper name, viz.: they are called, 1. *Therapeutae*, by the Greek Alexandrians. 2. *Hiketean*s, by Philo, in the superscription to the Treatise on contemplative life. 3. *Ossenes* or *Ossens*, by Epiphanius. And 4. *Baithusians*, in the Talmud, and by several Rabbins." As this notion, which had been advanced by De Rossi three centuries and a half ago, has already been refuted, it would be useless to repeat the arguments here.

1825. Neander, whose first installment of his gigantic Church History appeared in 1825, now began to grapple with this mysterious brotherhood. In the introductory chapter of this history, in which a description is given of the religious condition of the world at the advent of Christ, he gives a very brief but very pregnant sketch of the Essenes. With that deep penetration, which was one of the chief characteristics of this sagacious critic, he repudiates the notion that the Essenes originated under foreign influences, and maintains that "it is a gross error to infer from the resemblance of certain religious phenomena, the relationship of which is to be traced to a common inward cause inherent in the nature of the human mind, that they have an external origin, having been copied from the other." Hence, he submits that Essenism arose out of the deeper religious meaning of the Old Testament, that it afterwards adopted some of the old Oriental, Parsee, and Chaldean notions, and that it had no Alexandrian elements. Neander, moreover, most justly cautions against the accounts of Philo and Josephus, saying that they clothed the opinions of the Essenes in a garb peculiarly Grecian, which we might rightly consider as not originally belonging to them.^p

1829. The difficulty which perplexed Christian writers,

^p General History of the Christian Religion and Church, English Translation, Clark's Theological Library, vol. i, Edinburgh, 1851, p. 58-66.

arising from the fact that the Essenes are not mentioned in the New Testament, did not affect Jewish writers, although it is true that this name is also not to be found in the ancient Jewish writings. For if it be granted that this appellation is a corruption of an Aramaic word, the Essenes must be looked for in the Talmud and Midrashim, which are chiefly written in Aramaic, under their original designation whatever that might be. The clue to it must, of course, be the identity of the features ascribed to them by Philo and Josephus and those ascribed in the ancient Jewish volumes to any order of Judaism. To this task Rappaport, the corypheus of Jewish critics, betook himself. Knowing that the Essenes were no distinct sect, in the strict sense of the word, but simply an order of Judaism, and that there never was a rupture between them and the rest of the Jewish community, Rappaport most justly does not expect that they would be spoken of under a fixed denominational name. He therefore rejects De Rossi's notion that the Baithusians, so frequently denounced in the Talmud and Midrashim, are the Essenes described by Philo and Josephus, and sought to identify them by their peculiar practices, expecting to find that they would be spoken of by different names. He soon found that what Philo and Josephus describe as peculiarities of the Essenes tallies with what the Mishna, the Talmud, and the Midrashim record of the *Chassidim* (חסידים), and that they are most probably the society called *old believers* (ותיקין), who are also described in the Talmud as *the holy community in Jerusalem* (דבירושלים קהלא קדישא). He rightly recognized in them an intensified form of Pharisaism, and remarks that what is said in the Mishna about the moderation observed in eating and drinking, the great humility, the great endurance under sufferings, zeal for everything that is holy, community of goods, etc., refers to this holy community, or the Essenes.

He also quotes the following remarks from the Midrash Coheleth, on Eccles. ix 9, about this holy community: "Rabi repeated from the traditions of the holy community (עדה קדושה) 'acquire a trade in connection with the study of the scriptures, etc.'—[Query] 'Why are they called holy community?' [Reply] 'Because they divided the day into three divisions; devoting one-third to the study of the Scriptures, another to prayer, and the third to work. Some say that they devoted the whole of the winter to studying the Scriptures and the summer to work.'"

He, too, was the first who pointed out that the prayer which Josephus tells us the Essenes offered up at the rising of the sun, is the national hymn of praise, which still constitutes a part of the Jewish daily service, and is as follows:

המאיר לארץ

He in mercy causes His light to shine upon the earth and upon the inhabitants thereof; and in His goodness unfailingly renews every day the work of creation. How numerous are Thy works, O Lord! Thou hast made them all in wisdom; the earth is full of Thy possessions. O King, Thou art the only exalted one from everlasting, the praised and glorified and extolled since the days of yore! Lord of the universe, in Thy great mercy have mercy upon us! Lord our mighty, fortress of our strength, shield of our salvation, defend us! O Lord, be Thou praised, Thou great in wisdom, who hast ordained and created the rays of the sun: the Infinitely Good has formed a glorious testimony for his name. He surrounded His majesty with His luminaries. The chiefs of His heavenly hosts are holy beings; they glorify the Almighty; they continually declare the glory of Jehovih and His holiness. Blessed be the Lord our God, for the excellency of the works of Thy hands, and for the shining luminaries which Thou hast. They shall glorify Thee forever.

Jehovih, the Lord of all created things, is praised and blessed in the mouths of all the living. His power and goodness fill the universe; wisdom and intelligence are round about Him. He exalts himself above the angels, and beams in glory upon his chariot-

throne. Interceding goodness and rectitude are upon His throne, loving-kindness and mercy before His majesty. Benign are the luminaries which Jehovih has created. He has formed them in wisdom, intelligence, and understanding; He has endowed them with power to bear rule in the midst of the world. Filled with splendor and brightness, their glory illuminates the world; rejoicing in rising and joyous in setting they perform with awe the will of their Creator. They give praise and glory to His name, joy and song to the memory of His kingdom. He called the sun and light rose; He saw and shaped the form of the moon. Praise Him all ye heavenly hosts; ascribe glory and honor to Him ye seraphim, ophanim, and holy angels.

These, as Rappaport rightly remarks, are some of the remains of the ancient prayer used by the Essenes. It will be seen that these hymns of praise contain not only thanksgiving for the renewal of the light, to which Josephus refers, but they also refer to the mysterious cosmogony (מעשה בראשית) and theosophy (מעשה מרכבה), as well as to the angels which played such an important part among this brotherhood.¹⁰

1835. The difficulty of reading Rabbinical Hebrew, in which Rappaport's profound remarks are written, must have prevented Gfrörer from seeing what this erudite Jewish critic had written on the Essenes; for although the second edition of vol i, part xi, of his *Critical History of Primitive Christianity*, containing an account of the Essenes, appeared in 1835, yet he positively states "that the Essenes and the Therapeutae are the same sect and hold the same views" (p. 299). According to him, the development of Essenism is as follows: In the third century before Christ, the Jews in Alexandria formed societies after the Pythagorean model, and thus originated the sect called the Therapeutae; from these Egyptian Therapeutae, Essenism developed itself in Palestine about

¹⁰ Rappaport, in the Hebrew Annual, entitled *Bikure Ha-Ittim*, vol. x, Vienna, 1829, p. 118 ff.

130 B. C. Hence Essenism is the channel through which the Alexandrian theosophy was first transplanted into Palestinian soil. The reason why the Essenes kept their doctrines secret is that the Palestinian priests were hostile to this foreign importation, and persecuted those who received this contraband. Consequently the relationship of Pythagorism, Therapeutism and Essenism, to use Gfrörer's own figure, is that of grandmother and daughter. "So perfect is the agreement between the Therapeutae and the Essenes, that it even extends to their names. For the word Ἐσσαιῶς, according to the most correct etymology, is derived from the Syro-Chaldaic verb נָדַן which denotes to *cure*, to *nurse*, and hence is nothing but a literal translation of θεραπεύτης."¹¹

1843. Similar in spirit is the elaborate article on the Essenes in *Ersch und Gruber's Cyclopaedia*, written by Dähne, who maintains that "Essenism is the produce of the Jewish-Alexandrian philosophy, and that it is only when viewed from this standpoint that the deviations from the rest of their Jewish co-religionists, and their peculiar institutions, doctrines and precepts appear in the clearest light." It is not surprising that holding such an opinion Dähne should feel perplexed to account for the existence of the thoroughly Jewish-Alexandrian order, as he makes the Essenes to be, in the very heart of Palestine. All that he can say upon this subject is, that they somehow got there in the middle of the second century before Christ. The affiliation of Essenism to the Jewish-Alexandrian philosophy, brings it into most intimate relationship with Therapeutism, and necessarily devolves upon Dähne to define this family connection, which he does in the following manner.¹² The difference between the

¹¹ Comp. Kritische Geschichte des Urchristenthums. 1 Theil Philo und die jüdisch-alexandrianische Theosophie, II Abtheilung, Stuttgart, 1835, p. 297-356.

¹² Diese Trennung nun aber unter den Anhängern der jüdisch-alexandrinischen Religionsphilosophie selbst in solche, welche sich ausschliesslich dem beschaulichen und in Andere, welche sich vorzugsweise dem praktischen Leben wid-

Therapeutae and the Essenes, both of whom are followers of the Jewish-Alexandrian moral philosophy, is that the former devoted themselves entirely to a contemplative life, whilst the latter gave themselves more especially to a practical life. Hence, though both rest upon the same foundation, the Therapeutae gave themselves up absolutely to the highest aim of man, as they marked it out, the contemplation of Jehovah; whilst the Essenes; to some extent, voluntarily lingered in the outer court of the Holy of Holies; placed themselves intentionally for the good of the brethren in more frequent contact with the world than the requirements of nature demanded, thereby generously, but certainly unphilosophically, temporarily retarding their own highest perfection and happiness." Like De Rossi, Bellermann, Gfrörer and others, Dähne derives the name from the Chaldee **NDN** to heal, and says, "accordingly the term Essenes denotes *spiritual physicians*, or men who strive in the highest sense to lead back the spirit to its natural (i. e., truly divine) character and activity." ¹³

1846. A new epoch began in the history of the Essenes with the investigation of Frankel on this subject, which appeared in his *Zeitschrift für die religiösen Interessen des Judenthums*, 1846. Taking up the idea of Rappaport, that the Essenes must be looked for in the body of the Jews and not ■ a separate sect, Frankel refers to the fact that, whilst the

meten, ist ■ eben, welche sich in unserem fraglichen Doppelorden auch äusserlich repräsentirte, sodass, wenn schon beide ganz auf derselben philosophischen Unterlage ruhten, die Therapeuten sich möglichst ausschliesslich und unmittelbar dem höchsten von ihnen angestrebten menschlichen Lebensziele, der Anschauung Gottes selbst, hingaben, während die Essäer gewissermassen freiwillig in dem Vorhofe zum Allerheiligsten zögernd sich absichtlich und zum Besten der Brüder häufiger in Berührung setzten mit dem Sinnlichen, als es die Naturnothwendigkeit foderte und so ihre eigene höchste Vollkommenheit und Seligkeit zwar grossmuthig, aber gewiss auch unphilosophisch genug Augenblicklich noch verkümmerten.

■ Comp. Ersch und Gruber's Allgemeine Encyclopädie, ■ i, vol. xxxviii, p 173-192.

Assideans = *Chassidim* are referred to in 1 Macc. ii 24; 2 Macc. xiv 6, etc., the *Perushim* = *Pharisees* are never mentioned, to show that no such marked and denominational divisions existed at first in the community, and rightly remarks, that it "is only after a longer development that sects appear in their separation, and sharply defined features, when that which originally formed a united whole is now divided and parted into various branches. And even this partition and separation only show themselves to the analyzing mind, and especially when the analysis is conducted after a foreign fashion, as Josephus has done it, who reduced the Jewish sects into Greek schools, and made the Essenes correspond to the Pythagoreans. But, in reality, even these divisions flow into one another, and do not stand in opposition to one another, but are simply to be distinguished by their different shades of color, and by the greater stringency or laxity with which the same rules are regarded, so that they do not form separate sects, but some individuals keep to these rules with greater anxiety, whilst others, though considering them as binding, do not regard them as having such a wide application. Now in early times there were only *Essenes* = *Chassidim* (חסדים), the name of *Perush* = *Pharisee* (פרוש) was not as yet known; it was only afterwards, when in succeeding periods some became more rigid in their manner of life and views of religion, that the name Pharisees (פרושים) appears to denote the less strict Jews, whilst the others were in a special degree denominated by the old, respectable appellation *Chassidim* = *Essenes* (חסדים)." This, Frankel corroborates by showing most clearly that many of the vital principles which Josephus describes as peculiar to Essenism, are at the very basis of Pharisaism, and that the Essenes are frequently mentioned in the Mishna, Talmud, and Midrashim by the names הראשונים חסדים the original *Assideans*

= *Chassidim*, חברים *the associates*, ותיקין *those who have enfeebled their bodies through much study*; דבירושלים *the retired ones*; קהלא קרישא צנועין *the holy congregation in Jerusalem*; שחרית טובלי *hemerobaptists*. Frankel concluded his essay with the promise to return to this subject on some future occasion.¹⁴

1847. Within twelve months of the publication of Frankel's elaborate essay, an article appeared in the American Quarterly entitled *The Biblical Repository*. As there was not sufficient time for this German production to become known in this country, Mr. Hall, the writer of the article, could not avail himself of it, and was therefore obliged to derive his information from the writings of Dr. Neander. But, though Mr. Hall has thrown no light on the Essenes, yet his reflections upon their moral character and their connection with Christianity are so just, sensible and candid, that we subjoin them to show that good Christians may honestly acknowledge the good in Essenism, without detracting from Christianity.

"Let us give the Essene credit for all that he was ■ ■ worshipper of the true God, and as a man striving after moral purity in ■ corrupt age. The Gospel that breathed new life into the higher nature of man, can afford to allow all his virtues. We know that the spirit of Christ opens the eyes to the excellencies of others. Truth rejoices in truth, and as all truth is from the same source, the lustre of one development can never be increased by hiding the glory of another. We would not enhance the necessity of our Lord's appearance by deprecating the moral condition of mankind at that period. Those ascetic Jews deserve well of mankind for the light they gave out in ■ dark age. We admire the humanity and justice of their principles; their disapproval of war and slavery in the midst of a world lying in wickedness, and the noble example of industry, frugality and moderation in the things of this life they set

■ Comp. Frankel, *Zeitschrift für die religiösen Interessen des Judenthums*, vol. iii, Berlin 1846, p. 441-461.

before all. We honor their honest endeavors to combine the *vita contemplativa* and the *vita activa*,—to escape the bondage of the senses, to maintain the supremacy of the spirit and to unite themselves with the Highest. But in all these respects they are only the true children of monotheism, the legitimate offspring of the Jewish theocracy. They could have sprung up nowhere else. In the phenomenon of the Essenes let us therefore adore the provident wisdom of Jehovah, and recognize the secret working of his love in carrying forward the great and eternal economy of salvation. They exerted an influence on their age which helped to pave a way for the Christ. Conscience spoke, and was spoken to, through them; and the dying sense of virtue was kept alive. Thus were they stars which emitted an humble though useful light before, but grew pale and became invisible after, the coming of the Sun of Righteousness.”¹⁵

1847. I found a notice of the Essenes in Hirschfeld's work on the *Hegadic Exegesis*, in which he submits that the name Essene may be derived from the Greek *ἥθος* *manners, morality, virtue*, that though the Essenes had several things in common with the Therapeutae, yet there was a great difference between the two sects, and that the former rested more on the Scripture and on Judaism. Still he affirms that “some Neo-Platonic, Pythagorean and Persian ideas found their ways among the Essenes, and brought with them some practices and institutions which this brotherhood mixed up with the Jewish views of religion, and amongst which are to be classed their extension of the laws of purification, etc.” Hirschfeld, moreover, maintains that “like the Alexandrians, but only from a different standpoint, the Essenes aimed to reconcile religion with science.” As this opinion has already been discussed in this work, it is needless to repeat the objections against it.¹⁶

¹⁵ Comp. The Biblical Repository and Classical Review. New York, 1847, p. 162-173.

¹⁶ “Sie lieferte zwar nicht wissenschaftliche Resultate, aber ihr Leben deutet sattsam darauf hin, dass ihre Bestrebungen darauf gerichtet waren, wie in Alexandrien, nur von einem andern Standpunct aus, die Religion und die Wissen-

1852. Though Ewald published the second edition of the fourth volume of his Jewish History in 1852, when Frankel's Essay had been six years before the literary world, yet he manifests total ignorance of it in his account of the Essenes, contained in this volume. Still, this profound and merciless critic, without having access to the Jewish information gathered from the Talmud and Midrashim, saw that Essenism was no Greek plant transplanted into Palestine, but like Pharisaism grew out of the Chassidim. He remarks that "people, who left the great community in order to lead a specially holy life, with the permission and under the special direction of the law, were to be found in Israel from the remotest time, yet in its first form they were only the Nazarites, of whom each one lived for himself; and in the second, the Rechabites combined themselves already into a large union; but now the whole conscience of the people itself, as it were, departed into solitude with numerous Essenes. For it cannot be denied that they, proceeding from Chassidim, represent the direct and legitimate development of Judaism in the form which became the ruling one since Ezra." "Their new features and endeavors merely consisted in their intensely earnest and rigorous and logical application of the demands of the law, as understood and interpreted since Ezra. Finding that the rigorous and logical application of these laws was impossible in the great community, especially in that community as regulated by the Pharisees, they preferred to congregate and live in solitude."¹⁷ Very unfortunate is Ewald's derivation of Essene from the Rabbinic *שֵׁנִי* *servant* (of Jehovih), and the assertion that this name was given to them because it was their only desire to be *θεραπεύται θεού*.

1853. Nearly seven years had now elapsed since Frankel

schaft zu versöhnen." Der Geist der ersten Schriftauslegungen oder: Die hagadische Exegese. Berlin, 1847, p. 114, etc.

¹⁷ Geschichte des Volkes Israel, Vierter Band. Göttingen, 1852, p. 419-428.

published his masterly Essay on the Essenes and promised to return to this subject at some future time. True to his promise, he now gave another elaborate treatise, in which he substantiated, by numerous quotations from the Talmud, his former conclusions, that the Essenes are the offspring of Judaism, that they are nothing but stationary, or more correctly speaking, consequential Chassidim, that they were therefore not so far distant from the Pharisees as to be regarded as a separate sect, but, on the contrary, that they form a branch of Pharisaism.¹⁸

1856. So convincing was Frankel's Treatise, that Graetz, who published the third volume of his masterly History of the Jews, in 1856, in which he gives an elaborate account of this brotherhood, remarks:¹⁹ "I completely accept these results about this sect being based upon critical investigation and shall only add a few supplementary points by way of illustration."²⁰ The additions consist of a very able analy-

¹⁸ Comp. Monatschrift für Geschichte und Wissenschaft des Judenthums, Zweiter Jahrgang. Leipzig, 1853, p. 30-40; 61-73.

¹⁹ Ich nehme diese auf kritischer Forschung, beruhenden Resultate über diese Secte vollständig an und werde nur noch einige Punkte nachträglich beleuchten.

²⁰ Die Eigenthümlichkeiten der Essäer lassen sich nicht genügend aus dem Wesen der im Talmud vorkommenden חסידים oder הראשונים und der in der Makkabäerzeit auftretenden "Assidäer" erklären; man muss auch auf das nasiräische Wesen Rücksicht nehmen. Nasiräer gab es in der nachexilischen Zeit eine grosse Menge (*Tosifta Nasir* c. iv. *Babli Berachot* 48 a. 1 *Makkab.* ii 49. *Jos. Alterth.* xviii 6, 1). Aber sie trugen zugleich einen andern Charakter, als die der biblischen Zeit: sie waren Nasiräer fürs ganze Leben נזיר עולם (*Nasir* 4 a). Die Mischna setzt das Vorhandensein solcher ohne Weiteres voraus, und das Magische an dem Nasiräerthum, das sich bei den biblischen Nasiräern an den Haarwuchs knüpfte, tritt immer mehr zurück, oder hat vielmehr gar keine Bedeutung mehr: נזיר עולם הנזיר שערו מקל בשער (das). Hingegen tritt bei den lebenslänglichen Nasiräern das Levitische, die Hut vor Verunreinigung, immer mehr in den Vordergrund (das). Die Essäer werden also solche Nasiräer gewesen sein, welche in ihrem Privatleben die höchste priesterliche Weihe darstellen wollten. Den Zusammenhang zwischen Nasiräern und Essäern deutet schon eine dunkle talmudische Stelle an, dass jemand sich dadurch schon dem vollständigen Nasireat weihet, wenn er auch nur insofern Nasiräer sein will, um die Geheimnisse entehrender Familienverhältnisse bewahren zu können: נזיר לא אגלה משפחות הרי זו נזיר ולא יגלה משפחות הריני *Tosifta Nasir* c. i b *Kiduschim* 71 a). Die Erklärung dieser Stelle durch den Essenismus hat schon

sis of Philo's reputed Treatise entitled *De Vita Contemplativa*, showing that it is spurious, and of an attempt to show that the Essenès were *perpetual Nazarites* (נזירי עולם). His remarks are as follows: "There were great masses of Nazarites in the post-exile period (*Tosifta Nasir*, c. iv; *Rabbi Berachoth*, 48 a; 1 *Macc.* ii 49; *Joseph. Antiq.* xviii, vi), but they were of a different character to those of the Biblical period; they were *Nazarites for the whole life* (*Nasir* 4 a). The Mishna presupposed their existence; the magical in Nazaritism, which was connected with the growing of the hair in the Nazarites of the Bible, gradually recedes into the background or loses its significance altogether; whereas the Levitical, the guarding against defilement, appears more and more in the foreground among the life-long Nazarites. The Essenés then were such Nazarites as represented in private life the highest priestly consecration. The connection between the Nazarites and Essenés has already been indicated in obscure passages in the Talmud, that one consecrated himself to be a perpetual Nazarite if he simply wished to be a Nazarite in order that he might be able to preserve the secrets of disgraceful family circumstances. (*Tosifta Nasir*, b. i 6; *Kidushim*, 71 a.).²¹

Edeles (מדרש"א) in seinem Agadacommentar z. St. geahnt. Diesen Zusammenhang zwischen Nasiräerthum und Essenismus haben Epiphanius und die arabischen Schriftsteller Makrisi und Abulfarag' geahnt; wenn auch Epiphanius die Ναζαπαῖοι von den Ὀσσηνοί unterscheidet, ■ sind die Eigenheiten, die er von den Erstern berichtet, doch ganz essäisch. Ebenso hat Makrisi die Essäer in drei Secten zerspalten, in die Täufer (מנטהרון = ἡμεροβαπτισται), die Essäer (אסאנין) und in die Nasiräer (מתחשפון) (in *de Sacy Chrestomathie Arabe* Ausgabe von 1806, arabischer Theil 172 und tome ii 218). Das arabische Makkabäerbuch bezeichnet die Essäer durch Chassidäer (c xxv); in Josippon fehlen an der Stelle, wo er von den drei Secten spricht, gerade die Essäer (iv 6, Breithaupt). Die Identität von Nasiräern, Essäern und Assidäern wird also von vielen Seiten bestätigt. Auch ■ Josephus Angabe, die Essäer hätten eigne Bücher gehabt (jüd. Kr. ii 8, 7), lässt sich ihre Identität mit den Assidäern erweisen. Im Talmud (Jeruschalmi Barachot, Ende) wird aus einem Buche der Chassidäer der Satz mitgetheilt: "Verlässt du sie einen Tag, so verlässt sie dich zwei Tage:" רעובה יום וימים תעוכך.

כחיו נספר חסידים

²¹ Geschichte der Juden, vol. iv. Leipzig, 1856, p. 96-106; 518-528.

1857. The learned historian, Jost, who published his first volume of his History of Judaism, in 1857, was also perfectly convinced by the results of Frankel's researches, and made them the basis of his excellent description of the Essenes, in which he maintains that they grew out of Pharisaism or from the ancient *Chassidim*. "The Essenes," he submits, "are exactly the same that the other Rabbis wished to be who endeavored to practice the Levitical law of purity, as leading to the higher consecration. They have neither another creed nor another law, but simply institutions peculiar to this brotherhood, and endeavor to reach the highest consecration by their manner of life, in defining the different stages, according to preliminary exercises and certain years of preparation. Their views and tenets are therefore also to be found in the utterances of the learned and the Rabbis who did not enter their Order, so that they did not look upon their Order as opponents or apostates, but, on the contrary, as holding the same opinions with increased claims and some fewer enjoyments, whom many out of their own midst joined, and who were called *Chassidim* or *Zenuim*."²²

1857. The comparatively few and unessential deviations from Judaism to be found in Essenism were, however, more than Herzfeld could tolerate, without characterizing the innovators as heretics and smugglers of contraband opinions. Dissatisfied with the modern researches of Frankel and Graetz on this subject, this learned historian and chief Rabbi of Brunswick, returned to the old notions of De Rossi, that the Essenes of Josephus and Philo are identical with the Baithusians mentioned in the Talmud. Still he thinks that De Rossi's opinion "must be better proved than he had done it," and therefore remarks: "First of all, seeing that the prefixed **בית** denotes school or sect in the appellations

²² *Geschichte des Judenthums und seiner Secten*, vol. i. Leipzig, 1857, p. 207-215.

Beth-Shammai, Beth-Hillel; that בית הכותים in *Tosifta* Helem ii b, and בי כותאי in *Chullin* 6 a, denotes *the sect or the land of Cuttim*; and then that בית סין stands twice in *Tosifta* Succa, cap. iii, and *Tosifta* Menachoth cap. x, for Baithusians, can it mean anything else than *house or sect of Essenes*? When אסי *physician* became the name of the sect, ■ Essene could not so well be called אסי without ambiguity; he was therefore described as one of בית אסי.²³ So much for the origin of the name, and now let us hear Dr. Herzfeld's theory about the brotherhood itself. It is simply this:²⁴ "A Jew, who became acquainted with the allegorical exegesis prevalent among the Alexandrian Jews, and with its mother the Greek wisdom, but who, like

²³ Die Essäer waren die Baitusim, wie schon R. Asarja de' Rossi vermuthet hat; es muss dies nur besser begründet werden, als von ihm geschehen ist. Ich bemerke zu dem Ende erstens, dass wie das vorgesetzte בית auch in den Benennungen Bet-Shammaj, Bet-Hillel Schule oder Fraction bedeutet, so *Tosifta Kelim* ii 6 הכותים, *Chulin* 6, a כותאי für die Sekte oder das Land der Cutim vorkommt; sodann dass *Tosifta Succa* K. iii zweimal und *Tosifta Menachot* K. x für baitusim בית סין steht: kann dies wohl etwas Anderes als Haus, Sekte der Essener bedeuten? Als אסי (Arzt) Sektenname wurde, konnte man den Essäer nicht gut mehr schlechthin אסי nennen, ohne undeutlich zu werden, man umschrieb ihn daher wohl als Einen vom בית אסי. bildete danach auch mit Zugrundelegung der Form Essener, das nachgewiesene בית סין, und zog dann Jenes zusammen, um den einzelnen Essäer zu bezeichnen, gab aber dieser Form den u-Laut, entweder nachdem man das syrische Wort אסי zuweilen nach syrischer Weise ässeh, also dunkel ausgesprochen hatte, woher die Aussprache Ossener bei Epiphanius herrühren mag, oder was mir noch wahrscheinlicher ist, indem man dem Worte Peruschim conform Zedukim und Baitusim bildete.

²⁴ Nach allem diesen scheint es, dass ein Jude, welcher mit der unter den alexandrinischen Juden aufblühenden allegorischen Exegese und mit deren Erzeugerin, der griechischen Weisheit, bekannt geworden war, daneben aber auch Gelegenheit gefunden hatte, von ägyptischen Priestern Manches zu lernen, wie Pythagoras selbst, Platon und Herodot, den Plan gefasst und ausgeführt habe eklektisch hieraus und aus dem Judenthume ein speculatives und asketisches System sowie nach demselben aus jüdischen Asketen eine Sekte zu bilden. Dass es an Solchen nicht gefehlt habe, verbürgt das Vorkommen von Nasiräern, z. B. nach *Tosifta Nasir* K. iv unter Schimon dem Gerechten, ferner 1 Mack. iii 49, und von ihrer 300 auf einmal unter Schimon ben Schatach nach *Nasir jer.* v. 3. Dass er aber nicht mit jüdischen Asketen in Aegypten diesen Versuch machte, geschah, vielleicht, (weil es damals dort noch an solchen Asketen fehete, oder weil er selbst aus Judäa gebürtig sein mochte).

Pythagoras, Plato, and Herodotus, but also found an opportunity to learn some things from Egyptian priests, conceived and carried out the plan, eclectically to form from it and from Judaism a speculative and ascetic system, as well as to organize, according to its model, a sect from the Jewish ascetics."²⁵ This Alexandrian Palestinian Jew founded the Order of the Essenes in Palestine about 230 B. C.

1857. Another effort was made in this year to explain the origin of this mysterious brotherhood. Professor Hilgenfeld of Jena, who maintains their genuine Jewish origin, starts the action that the Essenes belonged to the Apocalyptical school, and that they must be regarded as the successors of the ancient prophets, and as constituting the prophetic school. It is only when we view them from this standpoint that their precepts and practices can be understood, and that the high antiquity ascribed to them by Josephus (*Antiq.* xviii 1, 2, and *Pliny Hist. Nat.* v 17), can be comprehended. This he moreover assures us gives the clue to the explanation of their name. The Hebrew prophets were also called רוֹאִים *seers*, which, being in the Aramaic pronunciation רוֹיִן, easily gave rise through Greek change of vowels to the name Ἑσσαίων Ἑσσηνοί. Hilgenfeld manifests an almost inexcusable ignorance of the labors of Frankel and Graetz on the Essenes.²⁶

1858. Those who wish to read the negative question as to the Essenes being contemporay with the great moral teacher (in fact, the revolutionary teacher,) of their own century without seeking *Him* or *He* seeking *them*, will find a paper called "The Essenes," by T. DeQuincey, in "The Avenger and Other Papers," also in the "Collected Writ-

²⁵ Geschichte des Volkes Israel von Vollendung des Zweiten Tempels bis zur Einsetzung des Mackabäers Schimon zum hohen Priester und Fürsten, Zweiter Band. Nordhausen, 1857, p. 368-377; 387-409.

²⁶ Die jüdische Apokalypik in ihrer geschichtlichen Entwicklung. Jena. 1857, p. 245-278.

ings" of T. DeQuincey, vol. vii, by David Masson, 1890, Edinburgh.

1860. A necessarily brief but interesting article on the Essenes, written by the able Mr. Westcott, appeared in Smith's Dictionary of the Bible. The writer wisely avails himself of the labors of Frankel and Jost, and properly traced the origin of the brotherhood to the Chassidim. His fear, however, lest any shining virtue in the Essenes might be thought by some to pale the brightness of the Sun of Righteousness, prevented him from appreciating the true character of the Order, as well as from seeing that they paved the way to Christianity.

1863. Graetz, again, in his second edition of the third volume of his History of the Jews, in which he has an additional chapter on the Rise and Progress of Christianity, goes to the other extreme, and maintains that Jesus simply appropriated to himself the essential features of Essenism,²⁷ and that primitive Christianity was nothing but an offshoot from Essenism.

1863. The description of the Essenes in the new edition of Dean Milman's History of the Jews, gives a very imperfect idea both of the development and morality of this brotherhood.²⁸ The learned Dean seems to be wholly unacquainted with the researches of Frankel and Graetz on this subject. He, however, rightly rejects the notion that Essenism had its origin in Pythagorism.

1891. We come to Oahspe, a sacred history which gives us a brief notice of this brotherhood, setting forth their origin and the relationship of Jesus with the Essenes. I

²⁷ Geschichte der Juden, Dritter Band Zweite Auflage. Leipzig, 1863, p. 216-252.

²⁸ The history of the Jews from the earliest period down to modern times. London, 1863, vol. ii, p. 110-115.

will therefore give verbatim two chapters in full as I find it, as follows :

THE BASIS OF THE EZRA BIBLE.

“ In the time of Moses the people of Arabin’ya worshipped many gods and lords, whose high heavenly Captain was Osiris.²⁹ Four chief gods were under him ; they were : Baal, Ashtaroth, Dagon and Ashdod. There were seven and twenty other gods also, known to mortals.

“ When the Israelites travelled forth amidst the different tribes, they were beset to know what lord or what god they worshipped, and by what lord or what god they were led forth.

“ The light in wisdom and words came to Moses to say to the nations, ‘ ALAS, HIS NAME, WHOM WE WORSHIP, MAN DARE NOT UTTER.’

“ Within the commune families were certain signs and passwords belonging to the different degrees. There were also oral rules of life and worship, but these were kept secret from the multitude, but the instructions of the commune fathers to the families was by this method made to harmonize all the people.

“ For general behavior, Moses gave ten commandments, which were not only made public, but incumbent on the commune fathers to teach orally to their respective families. The following are the commandments thus taught, that is to say :

“ ‘ I am the I AM, that brought thee out of Egypt.

²⁹ Osiris : A false God, who called Baal, Ashtaroth and Egupt into his heavenly Council Chamber, and said unto them : “ Two idols shall ye inspire mortals to build unto me ; and one shall be the figure of ■ male horse, with a man’s head and chest and arms, and he shall point upward, signifying heavenly rest ; and the other shall be the figure of a mare, with the head and breast and arms of a woman, and she shall hold ■ bow and arrow before her, and behind her ■ sword and rose, signifying for righteousness’ sake. And the male idol shall be called Osiris, and the female Isis.

“ ‘Thou shalt have no gods nor lords but the I AM.

“ ‘Thou shalt not make any image of the I AM out of anything that is in the heaven above or on the earth beneath, or in the waters.

“ ‘Thou shalt not bow down thyself before idols nor images, nor anything having the form of anything in heaven, or on the earth, or in the waters.

“ ‘Thou shalt not speak My name in public, for I will not hold him guiltless that giveth it to idolaters and lovers of evil.

“ ‘Remember the sacred days³⁰ and keep them holy. Six days shalt thou labor; but the seventh day is the Sa’abbadha.

“ ‘Honor thy father and mother.

“ ‘Thou shalt not kill (any living thing).

“ ‘Thou shalt not commit adultery.

“ ‘Thou shalt not steal; nor bear false witness; nor covet anything that is another’s.’

“In those days it so happened that one Koetha, an Egyptian woman, a Su’is,³¹ went into the lodge at noon, no person being within the lodge save herself. Now, whilst she was examining the remnants of shew bread and basins, and the candlestick, a Voice spake to her, saying: ‘TOUCH NOT THESE, FOR THEY ARE SACRED.’ But the woman, knowing it was a spirit, said: ‘If I tell what I have heard, I will be accursed; for was it not the multitude of seeresses that brought the plague on Egypt?’

“Again the Voice spake, saying: ‘I will give thee the signs and passwords of the High Fathers, that they may also know what thou knowest.’ Now, thereupon the Spirit told her the secrets; and he likewise said: ‘Say thou to MOSES, THE I AM SAITH (and Moses will wonder at thy speech)

³⁰ Days of the change of the moon.

³¹ Su’is: Clairaudience and clairvoyance. A person who  see with the eyes closed or one who can hear angel voices.

Behold these implements are sacred. Hide thou them by day, for they who have spirit perception, perceiving them will obtain the signs and passwords.'

"The woman, Koetha, did as commanded. And Moses commanded workmen to make a tabernacle (a model or image of a place of worship, a portable temple), and the sacred implements were kept within said tabernacle, and this was the corporeal base of the ark of Bon, a locality in the ethereal heaven, by which the light of the second heaven reached the earth to Moses and his people, in a pillar of cloud by day and of light by night.

"The secret ceremonies commanded vegetable diet for fathers, prophets, seers, and wanonas (*trance subjects*), and many of Koetha's people followed their example. After some years of experience, those who fasted from flesh murmured, saying: 'What have we gained for our sacrifice?'

"So they broke their fasts by hundreds and by thousands; and there came by their camp numberless birds, and they caught and killed and ate them freely; but, being unaccustomed to such diet, they were taken with fever and died, upward of sixty thousand of them, men, women and children, and the place was called Kibrath-Haltaavah, the place of lusters.

"In the year 3269 B. K.,³² the Israelites began to marry with the Canaanites, who were under the control of Baal.

"Ashtaroth,³³ whose dominions extended jointly with Baal over western, and southern Arabin'ya sent spirit emissaries to the handsomest of the women of Canaan, and by impression led them into the camps of the Israelites, to tempt the young men, for by these means did the heathen gods determine to destroy the worshippers of the GREAT UNSEEN. And many of the Israelitish young men were

³² B. K. Before Kosmon (*i. e.*), 1848.

³³ Ashtaroth: A wicked goddess, virgin daughter of Osiris.

tempted by the beauty of the heathen women and thus took them for wives; and said wives brought with them their own familiar spirits, who were slaves to Baal and Ashtaroth.

“The ark of Bon immediately sent Jerub, an etherean angel, into the Israelites’ camp, giving him two thousand inspiring spirits to counteract the labors of Baal and Ashtaroth.

“Nevertheless, it so came to pass that when the half-breed children were grown up, having Canaan mothers, they began to murmur against the peace policy of the Israelites, saying: ‘As other people have kings and emperors, why not we? As other people raise up soldiers, declare war, and go forth possessing themselves of land and cattle, why do not we?’

“For three hundred and ninety-seven years after going out of Egypt, the Israelites lived without a corporeal king, or other government, save the community of fathers; and they attained to the number of six million souls—men, women and children.

“But in the three hundred and ninety-seventh year, the gods Baal and Ashtaroth triumphed, through their familiar spirits, and caused the Israelites to anoint a king to rule over them. This king was called Saul, signifying OF THE LORD GOD. Prior to this the Israelites acknowledged no god nor lord, but covenanted with the Great Spirit, E-O-Ih.³⁴ The name had been kept secret with the fathers, and the commandments were announced from the Great Spirit, I AM.

“The familiar spirits now inspired Saul to change the words

³⁴ E-O-Ih: The sounds the wind uttereth, Eolin, Eloih, Jehovih, Creator, Great Spirit, Almighty, I Am. As any other spirit of the dead, a one time man upon the earth, thy elder brother of tens of thousands of years of experience. Distinguish, then, that the other twain God and Jehovih are not the same one. No name is thy God than what thou shalt be in time to come, and all angels, the gods and lords and generals and captains and chiefs in heaven are but the brothers and sisters of mortals and the spirits of the dead; and none of these, however exalted, can create LIFE or MOTION or an INDIVIDUAL, or PERSON, these are from Jehovih the Creator.

of the commandments to the Lord thy God, as a conciliatory stratagem to please the nations and tribes of people who worshipped Baal, Dagon, Ashtaroth, Haughak and other gods and lords of the lower heavens. Thus was substituted lord god (land god) for Jehovih (called sacredly E-O-Ih), and as the Great Spirit had been heretofore taught to the Israelites as an inconceivable entity, WHOSE FORM AND EXTENT no man could attain to know, so was He now transformed and declared to be in the form of a man, and having a residence in the firmament of heaven. Thus they made the Great Spirit merely an idol; thus they began the overthrow of the holy doctrines of Moses.

“Jerub, the etherean angel in command, sought to preserve the old tenets, and amongst mortals sought out one Samuel, and inspired him to establish a college of prophets, and this was done at Naioth, and hither congregated the inspired; and they established a crescent Tablet, and made prophecies from etherea for a period of seventy years.

“Hereupon the Israelites were twain, those of the king and those of E-O-Ih, the prophets, and these placed them at a disadvantage before the neighboring tribes and nations. Having sacrificed the name of the Great Spirit, and made Him into a man figure, the heathen said: ‘What better is their Lord God than our lord or our god? And they made war against the Israelites on all sides; and the latter having stooped to a corporeal king, went further on and raised armies of soldiers and went to war.

“In the four hundred and ninth year after the departure out of Egypt, the entire PEACE POLICY and NON-RESISTANCE of the Mosaical Inspiration was overthrown, and the Israelites became warriors, and even warred against one another.

“The Israelites not only worshipped the imaginary idol, Lord God in heaven, but built representatives of him in stone and wood, and worshipped them also.

“And now, one Ahijah, a young man from the college of the prophets, foretold the coming captivity of the Israelites as a consequence of their idolatry.

“In the year 2768 B. K., a young man, Elijah, was raised up from the branch of the college of prophets, and, under the inspiration of the angel Jerub, went forth preaching among the heathen, preaching not the Lord God, but Jehovih.

“Ahab, ■ king, a worshipper of Baal, said to Elijah : ‘What better is one god than another, or more powerful? Are not all gods but the spirits of men raised up in heaven?’

“Elijah answered him, saying : ‘I preach neither lord nor god but Jehovih, the Creator, who is Ever Present and Potent over all things.’

“Ahab said : ‘Then thy master hath neither eyes nor ears, knowing nothing, like the wind. He is foolish, and without intelligent answer to thy prayers.’

“Elijah said : ‘Summon thou thy priests and thy high priests, who have power through Baal and Ashtaroth and Dagon, and they and their gods shall try in a tournament against Jehovih.’

“Ahab caused the tournament to take place, and when the priests and high priests of Baal had spread the sacrifice they repeated their invocation for a miracle to prove the power of Baal and the other gods; but lo and behold, Jerub, the etherean angel, with ten thousand spirits to assist him, prevented any sign or miracle being accomplished by the familiar spirits of Baal and Ashtaroth.

“And now Elijah stretched forth his hand unto Jehovih, saying : ‘If it be thy will, O Father, give these people sign of thy power!’

“And Jerub and his etherean host of angels caused a flame of fire to descend on the altar and consume the sacrifice.

The people feared, and many fell down, exclaiming, 'Jehovih is mighty ! Jehovih is mighty !'

"When the tournament was ended, Elijah went upon Mt. Carmel and prayed for rain ; and Jerub, with ten thousand times ten thousand angels, brought the winds from the north and south and east and west, and the moisture in the air above was converted into rain, and thus the long drouth was ended.

"In the year 2635 B. K., the college of prophecy raised up Jonah, and Amos, and Hosea.

"In the year 2574 B. K., the kingdom of Israel perished, and they became a scattered people and fell into bondage again.

"2439 years before Kosmon, Manasseth, son of Hezekiah, established idol worship, and, by law, abolished the worship of Jehovih. He caused the prophet Isaiah to be sawn in twain, and the judgment was because he worshipped Jehovih.

"For three hundred years following, the only Faithists amongst the Israelites were the prophets and the followers of the prophets, who had never affiliated with those of the kingdoms and armies.

"The Faithists proper were a small minority and scattered in many lands. The rest, who were called Jews, lived under written laws and ceremonies, which were compiled and established by Ezra, in Jerusalem, which combination of books was called the Bible, and was completed in the year 2344 B. K.

"From that time forward the Jews became worshippers of the LORD AND THE GOD, but the scattered tribes of the Faithists still held to the Great Spirit, Jehovih, keeping their service secret. These latter were without sin, doing no war, nor resistance of evil against evil, but returning good for evil, and loving one another as one's self.

"From the Faithist branch sprang the Asenean (Essenean

or Es'eans³⁵) Association, cultivating prophecy and purity of spirit."

For further light read Pharaoh in the lower heavens, and the migration of the East Indian gods westward, in another part of Oahspe.

"The angels of Jehovih now dwelt with the Aseneans, who were the true Israelites, in fact, though many of the Jews also professed Jehovih under the name of God and Lord God.

"Three hundred and fifty years after this, Jehovih raised up from the Aseneans, one Joshu,³⁶ an i-e-su,³⁷ in Nazareth. Joshu re-established Jehovih, and restored many of the lost rites and ceremonies.

"In the thirty-sixth year of Joshu's age he was stoned to death in Jerusalem by the Jews that worshipped the heathen gods.

"Forty years after Joshu's death, ■ false god, Looea-mong,³⁸ with millions of angel emissaries, abased the inhabitants of all those countries and plunged them into war and anarchy.

"The Faithists were scattered to the four ends of the earth.

■ Es'sene,—Es, the unseen worlds, etherea and atmosherea. The Es. of ■ living mortal.

■ Joshu, like Kayu and Sakaya was ■ law-giver of sub-cycle ranks. He was of Jewish birth, and also ■ i-e-su, born near Jerusalem, something less than two thousand years ago. (B. K.) His predecessors were of the tribe called Esseneans, or non-resistants. He labored to bring the Jews back to their pristine purity. He was ■ severe preacher, denounced by the people ■ a blasphemer. He also taught the doctrine of one Great Spirit only. In the Christian New Testament it has been supposed that the so-called Sermon ■ the Mount is ■ plagiarism on Joshu's teachings, gotten up by the Ecumenical Council under the direction of the emperor Constantine.

³⁷ I-e-su: Without evil. All right. No sex. One who is born sexless.

■ Looeamong: Kriste: Christ (a false God). Who founded by inspiration the great sect called CHRISTIANS. He is first mentioned in Book of Eskra, chap. xiii; and his career is continued in the books of Eskra and Es, of Oahspe, until ■ is finally cast into hell, which corresponds in date to the time the Pope established himself ■ vicegerent ■ earth, ■ very properly because ■ God ■ est.

"Jehovih said: 'Nevermore shall my chosen have kings. I alone am King.'

"And it is so to this day.

"Loeamong, the false god, now changed his name and falsely called himself Christ, which is the Aramaic word for knowledge. And he raised up tribes of mortal warriors who called themselves Christians, who are warriors to this day.

"The doctrine of these warriors was, that knowledge, which implieth general education, was the best preventive against crime and misery. Neither understood any man in those days that the word Christ had any reference to a thing or person. Now, from the time of Moses to Ezra, there was an interval of four hundred years, in which the Jews had no written record.

"The age of the Ezra Bible is not, therefore, from the time of Moses, but from the time of Ezra, 2344 years B. K."

In another part of Oahspe, entitled "God's Book of Eskra," chap. xlii, we come to the following:

"God, Jehovih's Son, was wise above all these trials, for He had the light of Jehovih's kingdom with him.

"And it will be shown, presently, how much farther ahead are the plans laid out by Jehovih's Son than by His enemies.

"Because Pharaoh persecuted the Israelites, Moses put a curse upon Pharaoh. Now, after hundreds of years in the lower heavens, behold, Pharaoh was cast into hell, and then into chaos, and none but Moses could deliver him, as hath been previously described.

"So Moses descended from the higher heavens, and delivered Pharaoh; and he provided Pharaoh a new name—Illaes, and sent him back to the earth to labor with the Israelites in order to fulfill his shortness in righteous works. Illaes, therefore, became a willing volunteer, and many angels with him.

“And these angels inspired seven hundred Israelites to separate themselves from all other people, and to go and live by direction of the angels of Jehovih. Moreover, the angels inspired these people to call themselves Es’eans (Esseneans — Ed.), as commanded by Moses in heaven.

“These Es’eans were, therefore, a separate people, pledged to Jehovih, to have no king nor earth ruler save their rab’-bahs. And they dwelt in communities, and families of tens and twenties and hundreds, holding all things in common. But in marriage they were monogamic; neither could they have more than one suit of clothes each; and they lived on fruit and herbs only; nor ate they fish or flesh of anything that had ever breathed the breath of life. And they bathed every morning at sunrise, and worshipped before the altar of Jehovih, doing in all things after the manner of the ancient Faithists. By virtue of the angel hosts, who were with them, did they these things. And they held communion with the angels of heaven every night before going to sleep.

“Illaes had said: ‘Because I persecuted the Faithists, and raised up my hands against them and against Jehovih, I was instrumental, in part, for their fall. Now will I labor with them to re-establish them in purity and love.’ And so he labored.

“And Illaes and his angel host made the camp of the Es’eans their dwelling places, watching over these few Israelites, day and night, for hundreds of years. Yea, without leaving them, these faithful angels guarded them from all the warring hosts of angels belonging to the armies of Baal and Ashtaroth, and to the Triune God, Looeamong and his hosts.

“And, though the Es’eans lived in great purity of body and soul, yet were they evilly slandered by the world’s people around about them on every side.

“But Jehovih prospered the seed of the Es’eans in holiness and love, for many generations.

“Then came Gafonaya, chief of the Loo’is,³⁹ according to the command of God, to raise up ~~an~~ heir to the Voice of Jehovih. And, in four generations more, an heir was born, and named Joshu, and he was the child of Joseph and his wife, Mara, devout worshippers of Jehovih, who stood aloof from all other people, save the Es’eans.

“And, because of the extreme youth of Mara, the child was of doubtful sex. Whereupon the rab’bahs said the child was an i-e-su, signifying neutral.

“The time of the birth of the child ~~was~~ three days after the descent of a heavenly ship from the throne of God. And many of the Es’eans looked up and beheld the star, and they felt the cold wind of the higher heavens fall upon the place and round about the tent where the child was born. And they said to one another: ‘Jehovih remembers us.’

“Gafonaya, the chief angel of the Loo’is, knew beforehand what the birth would be, and he sent out around about the Es’eian encampments extra guardian angels, and these notified the descending hosts of heaven of what was near at hand.

“So the messengers from heaven tarried until after the child was born, acquainting Illaes of the time ahead when Moses and Elias, with their hosts would come to complete the deliverance of the spirit of the Egyptians, whom Moses had colonized in atmosphaera.

“Illaes said: ‘Thank Jehovih, I shall ~~once more~~ look upon Moses’ face.’

“When the birth was completed, the angels of heaven re-entered their star ship and hastened back to Paradise, God’s heavenly seat.”

The question is often asked: “What right have we to take the name of that Ancient Jewish sect?” We need not, of course, make any apologies for it, but it sometimes becomes

³⁹ Loo’is: Highly learned angels.

necessary to explain these things to others. We do not attempt to make outsiders and strangers believe that we come down in a direct line from that sect. Nothing would be gained by that assertion, even could it be proved, which it cannot. We have no record of it, and we all know better. That sort of thing only brings an association into disrepute and suspicion. Far grander, far more commendable, is the tenable claim that we stand in moral, or, as it were, in spiritual succession with that fine old society. We discard from their usage all that is not consistent with modern ideas, and we follow their deepest and best principles—those that are impulses toward the forming of good lives. The proof of this rests entirely with each member; it will be seen to be true if we carry out those obligations to which we have bound ourselves. And so we have built up here in this country, and strive to introduce throughout the world, "The Ancient Essenic Order of the World," based to some extent upon the principles that guided our ancestors.

Around our altar all are equals—no king, no peasant, no master, no servant—but men, citizens of this Republic. In our Order the dignity of honest labor is upheld, and it teaches that

‘He who cheats his fellowman too dearly buys his pelf,
Who tramples on another’s rights but doubly cheats himself.’

Such is the philosophy of our succession.

The Knights of the Ancient Order was first conceived by Gen. C. J. Weatherby, of Biloxi, Miss., a retired physician who, in 1888, completed a ritual bringing in the historical data of five great epochs of men, beginning with the completion of Solomon’s Temple, when laborers were employed to keep that structure clean and in repair; in this manner laying the theoretical corner-stone by which all men secure an existence. The second epoch includes the tenets of the

sect called Chassidim — Faithists or Zealots, which were the outgrowth of the laborers of Solomon's temple. This sect, in the course of time, developed into the Assideans, *i. e.*, patriots or lovers of home and country, which grew out of the revolt of Mattathias and his followers against the Macedonian oppressors of the people of Israel. This organization in the course of years passed away and the Essenes evolved into the Church of Christ. Then the necessity for secret gatherings seemed to have remained dormant until 1048 A. D. The Knights Hospitallers of St. John of Jerusalem, afterwards of Palestine, Rhodes and Malta, were formed to protect the pilgrims in their journeys to the Holy Land. Gen. Weatherby, by his experience in ritualistic ceremonies, and knowledge of ancient history, compiled the ritual of the present Order. He introduced the ceremonies which, for beauty of thought and language, refinement of procedure of initiation, are excelled by none. The entire absence of infringement of the ceremonies of other orders have secured it the support and assistance of secret order men throughout the country.

The introduction of the Order has been noteworthy, and began its infancy much harrassed by prejudice. Its growth was at first slow. Men were suspicious of it. It was misunderstood. When it had grown into a few Senates, jealousies sprang up, and under the influence of that passion men forgot their vows and threatened exposure. Then the father of the Order was arrested by malice to prevent his further working in the interests of his child. The courts dismissed him, as the charges rested on no foundation. That seems to have been the turning point, for from that time, albeit with much labor and self-sacrifice on the part of our Supreme Ruler, the Order began a progress that was altogether marvelous. All praise to Gen. Weatherby for his ardent and earnest efforts, which have met with the great success that they

certainly deserve. From the West to the East, and into the South and North, the tidings of true brotherhood spread like wildfire, and the principles of our Order recommended themselves to the hearts of men wherever they were heard. Senate after Senate was formed, until now we may bravely stand forward among the best fraternal organizations. We need not to be ashamed of our numbers, but rather to take pride in them. In but a few years we have attained a most remarkable, an astounding success; each day bringing news of additions.

And now, my dear reader, if you are not a member of the Knights of the Ancient Essenic Order, ask some one who is, to hand in your application. For here is a renewal of this ancient order, as fine a looking body of men as ever walked the streets, or spread their banner for the sympathy of the public. The world has long been looking for such an organization. Here they are to-day, under the fez which bears the mystic symbols of the Order. We come to take our place among the orders of the world with malice toward none, a warm heart for all, and a generous and honorable rivalry for pre-eminence. The principles upon which we stand constitute the ancient trio, viz. . "Love of Jehovih, love of virtue, and love of man." Let it be understood that while no one can be a member of our Order who does not believe in a Supreme Spirit, it is not a Christian order, and claims not to usurp the place or prerogative of the churches; but with a reverence for the churches, whose fostering care we seek, we hope to make our work helpful to theirs, and are content for them to wear the pre-eminence and the glory.

We are banded together for mutual help. The objects of our Order, as announced on the first page of our book of laws, "are to unite fraternally all acceptable men, to give all possible moral and material aid and assistance to its members and those depending on them for support, to engage

each other in business and social matters, to assist each other in obtaining employment, to care for the sick and disabled, to furnish relief to the poor and distressed."

The cardinal tenets of this old-time fraternity are "unity, toleration and charity." Into the places set apart for our knightly purposes we never permit the introduction of sectarian controversies or political quarrels. We demand of the men of our Order that they leave outside of the Senate chamber all ambitious rivalry, ill-will and jealousy, to the end that they may find with us a common platform, animated by the grand design of developing the virtues of "brotherly love, culture and hospitality." We exist for the purpose "that the virtues of unity, equality, fortitude and patriotism may illumine our lives as brother Knights of the Ancient Essenic Order, and as citizens;" and to this we have pledged ourselves as true men.

This mutual helpfulness to which we have pledged ourselves will call forth the finer qualities of the human heart and be a quickening incentive to the dragging and wearied spirits of the struggling. If we accomplish nothing else than to scatter stars of hope over the darkened pathway of existence, and gild the future of the despairing multitudes around us and bid them look for a better day; if we can succeed in strangling that pessimistic feeling which seems to be clamoring for recognition in our day, and planting in its stead that generous optimistic feeling which creates a ripple of joyousness over the face of society, we shall soon have an imperishable name, and deserve the confidence of our fellow-citizens. Cynicism, with its ghoulish incredulity, may have disappointed some souls of their sweetness and hopefulness, and such will smile at this fruitless venture. But the true Essene is neither a cynic nor a pessimist; and through his faith in Jehovih and faith in his fellow-man he can hear angelic songs in muffled groans and see soaring birds of promise in

young fledglings. And may we live to see the time when we will all be like Leigh Hunt's¹ "Abou Ben Adhem."²

"ABOU BEN ADHEM."

Abou Ben Adhem (*may his tribe increase!*)—
Awoke one night from a deep dream of peace,
And saw, within the moonlight of his room,
Making it rich, and like a lily in bloom,
An angel writing in a book of gold:—
Exceeding peace had made Ben Adhem bold,
And to the presence in the room he said,
"What writest thou?"—the vision rais'd its head,
And with a look made of all sweet accord,
Answer'd, "The names of those who love the Lord."

"And is mine one?" said Abou. "Nay, not so,"
Replied the angel. Abou spoke more low,
But cheerly still; and said, "I pray thee then,
Write me as one that loves his fellow-men."

The angel wrote, and vanish'd. The next night
It came again with a great wakening light,
And show'd the names whom love of God had bless'd,
And lo! Ben Adhem's name led all the rest.

¹ James Henry Leigh Hunt (the first two Christian names were dropped early in life) was born at what was then a little village of Southgate, Middlesex, Eng., on the nineteenth day of October, 1784. His father was a creole of European race, but of West Indian birth. His mother, an American of English descent, had Quaker blood in her veins. He entered Surry gaol the 3d of February, 1813, for criticising the Prince of Wales. His wife, being in a critical condition, was a voluntary prisoner (*serving two years*) with her husband; their first child, a daughter, being the result. Leaving prison life February the 3d, 1815, he lived the balance of life with the common vicissitudes of a critic, poet and playwright, travelling for the benefit of both his own and his wife's health. Their oldest daughter died at the age of 30 years; and on the 28th of August, 1859, he received the call to rest, leaving a widow and daughter to survive him.

Perhaps the happiest characterization of this erratic genius is given in the following words, by his friend Shelley:

"Hunt—one of those happy souls which are the salt of earth, and without whom this earth would smell like what it is—a tomb. He is what others seem."

² ABOU BEN ADHEM, (*Abou, the Son of Adhem*) was an oriental character, and the sentiment of this poem lies like an imbedded jewel in the *Bibliothèque Orientale*, where the author of the poem (*Leigh Hunt*) found his theme.

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